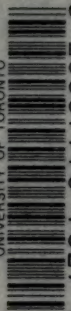


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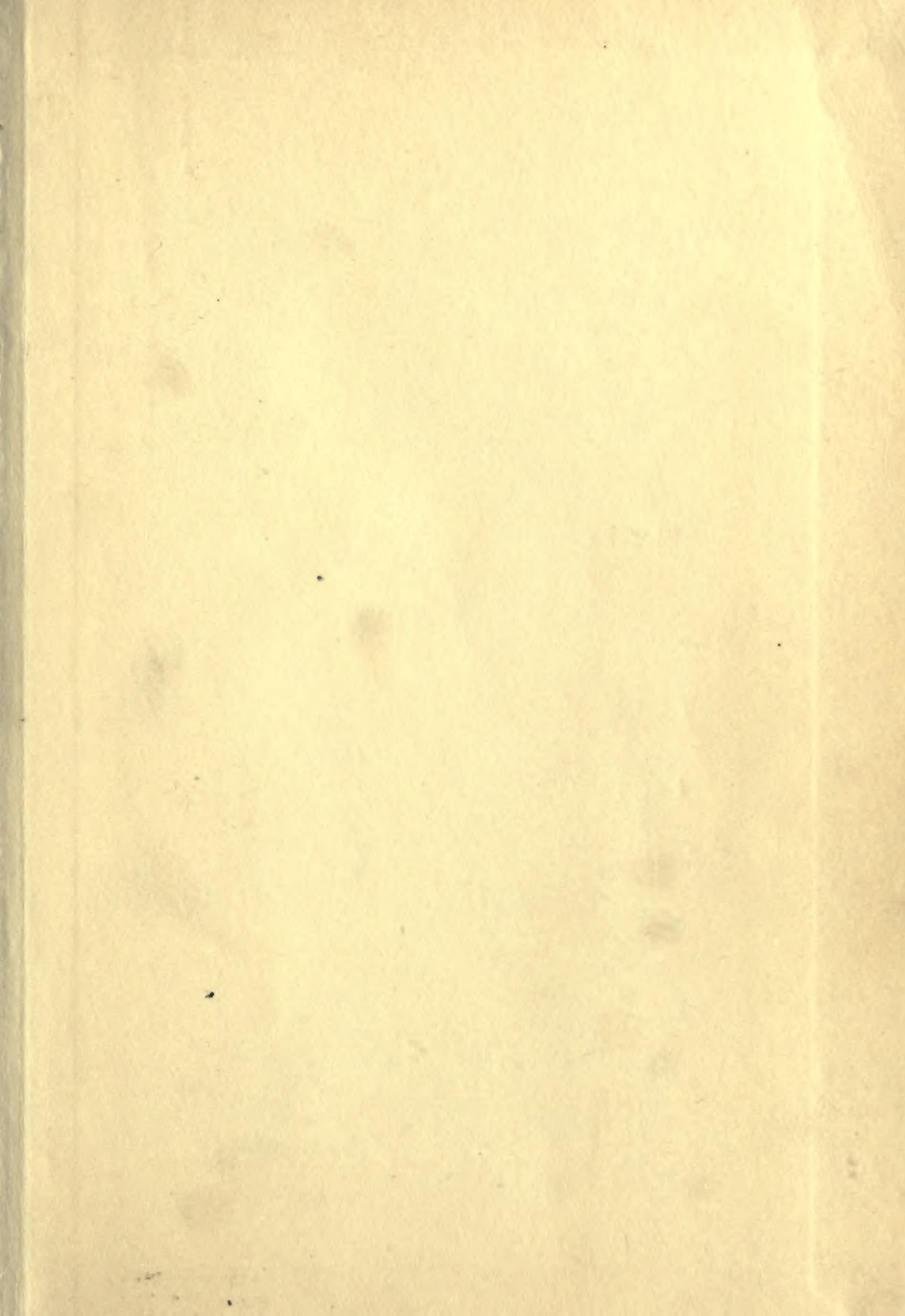


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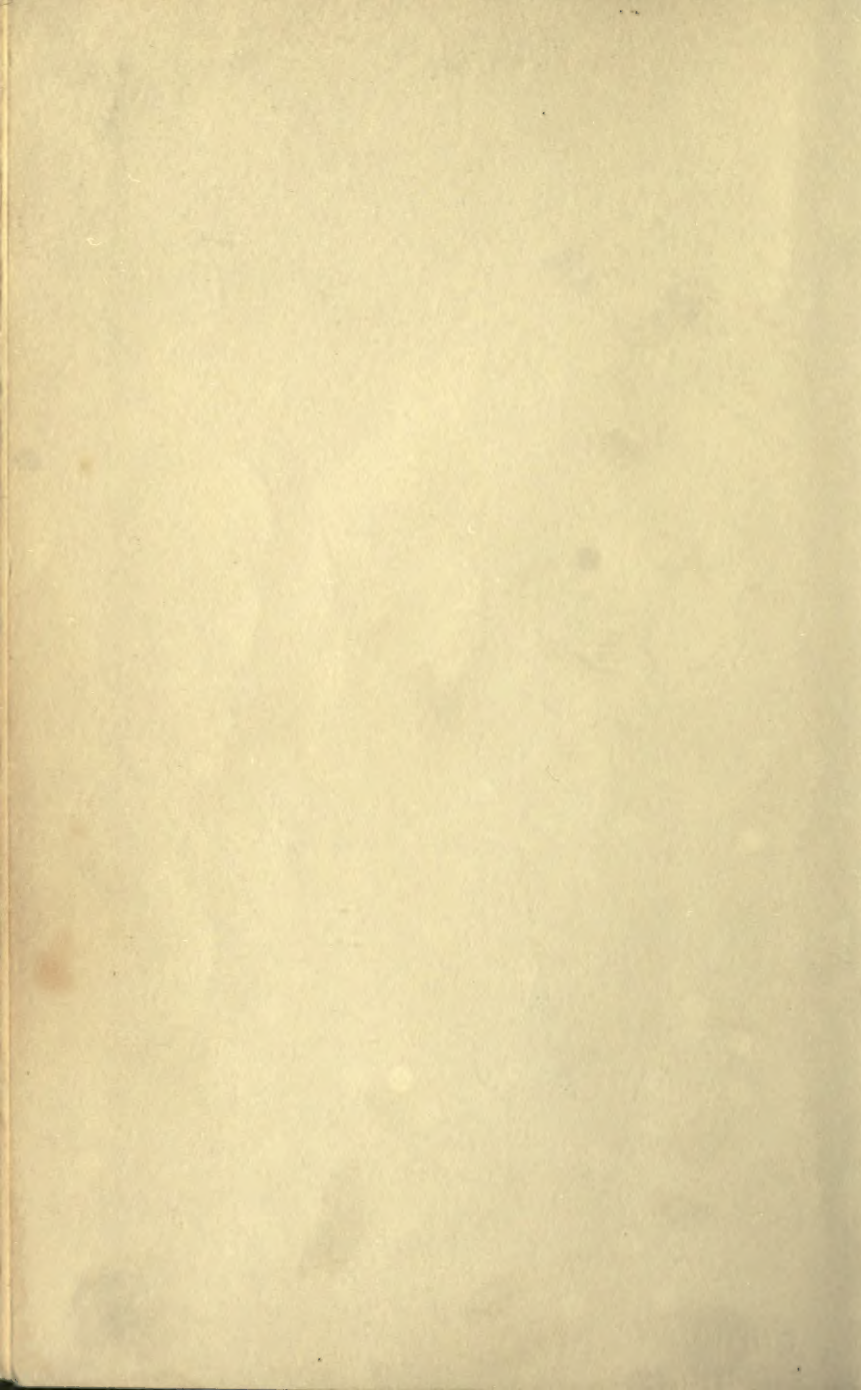




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INTRODUCTION TO  
LITERARY CHINESE

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BY  
J. BRANDT



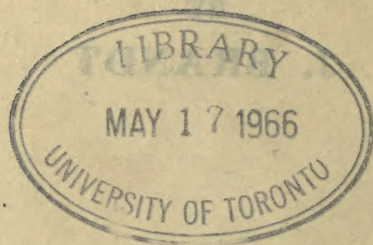
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## P R E F A C E.

Hardly does there exist another language in which the spoken style differs so much from the written style as in the Chinese language. And it would not be an exaggeration to say that in reality there are two Chinese languages, —the spoken and the written.

It is quite natural that every foreigner coming to China who wishes to study Chinese begins with the spoken language. Many fundamental manuals existing on this subject make the student's work very easy and interesting. But as soon as he has mastered to some extent the spoken Chinese and tries to read the texts of the written style he at once encounters difficulties very hard to overcome. His knowledge of the spoken language is of little use to him because he meets new expressions and unfamiliar forms of sentence structure. It is true that explanations given by his Chinese teacher assist him in getting the meaning of an expression or particle in a given case. Seldom however is his teacher able to explain to him how a particle is used or a sentence formed. Furthermore for this analysis of the written style there is no systematic work which may solve his perplexities and answer his numerous questions. The result is that many people who earnestly wish to study the written Chinese very soon lose their enthusiasm and stop mid-way.

The aim of the present book is to help the students of the Chinese written style in their difficult task by guiding their first steps in its mastery. The book is composed of 40 lessons. The texts which comprise various styles of literary writing are, in the beginning, very simple. For every new character used, explanations are given so that a person who does not know Chinese at all can start studying this book. For those who know the spoken Chinese it may be of no little value in the analysis of the written constructions to have the spoken versions which accompany the written texts in the first ten lessons. The particles of the written style are grouped in separate classes according to their grammatical use.

The author is very far from the thought that this book will be able to satisfy completely the acute need of a systematic manual on the Chinese written style. On the contrary, being quite aware of the hard task which he has assumed, he foresees serious defects and oversights in his work and only consoles himself with the thought that he is on the right path, that the studying of the written Chinese according to his method will not be a waste of time and that in the future some other sinologues will develop and complete his work in those points in which he has not had sufficient ability or time.

The works which have been consulted and made use of in the preparation of this manual and to which the author is greatly indebted are enumerated in the Bibliography.

It is recommended before beginning the study of this book that necessary corrections be made in accordance with the list of the errata.

The material of these lessons has been used for lectures given by the author in the North China Union Language School during a period of 18 months to three successive groups of students. This gave him a good opportunity to verify by experiment the practicability of his method, to regroup the material and make necessary alterations. The author is especially grateful to the North China Union Language School for this privilege granted to him.

The author also takes this opportunity to express his heartfelt thanks to Dr. C. K. Searles for his valuable help and many useful suggestions in the composition of this work.

J. BRANDT.



# INTRODUCTION TO LITERARY CHINESE

## LESSON I.

In the first ten lessons all literary (*Wen-li*—文理) articles are accompanied by translations into the spoken language.

### 1.

吉 凶

有鴉集<sup>a</sup>庭樹。引<sup>b</sup>頸而鳴。兒叱之。父曰。是何害。兒曰。常聞人言。鵲鳴吉。鴉鳴凶。今鳴者鴉也。故叱之。父曰。人之智識。遠勝<sup>g</sup>於鳥。尙不能預知吉凶。而况鳥乎。

吉 凶

有些烏鴉聚在院內樹上。伸着脖子叫喚。小孩子喝他們。他父親說。這有甚麼害處。孩子說。我常聽人說。喜鵲叫主吉。烏鴉叫主凶。現在是烏鴉叫。所以我喝他。他父親說。人的智識。比烏鴉強的多。尙且不能先知吉凶。何況烏兒呢。

# Vocabulary.

The explanation of words is given only for the Wen texts. With each new character there will be indicated the number of the phonetic character (according to Soothill's list of phonetics), if the phonetic more or less coincides with the reading of the character.

In case there are several different meanings for a character the particular meaning used in the text is given in italics.

In combinations of two and more characters the character on which the tone is indicated is emphasized.

吉  
凶  
有  
鵲  
集  
庭  
樹  
引  
頸  
而  
鳴

*chi*<sup>2</sup>—fortunate; prosperous; *auspicious*.

*hsiung*<sup>1</sup>—unfortunate; *unlucky*; cruel.

*yu*<sup>3</sup>—to have; to exist; to be.

*ya*<sup>1</sup> (165)—*a crow*; a raven.

*chi*<sup>2</sup>—to flock together; to collect; to compile.

*t'ing*<sup>2</sup> (70)—the audience hall. *A court-yard*; a room; a house.

*shu*<sup>1</sup>—*a tree*. To set up; to erect.

*yin*<sup>3</sup>—to draw out; to stretch; to prolong; to lead, to quote.

*ching*<sup>3</sup> (4-7)—*the neck*; the throat; an isthmus.

*erh*<sup>2</sup>—*a conjunctive particle*; an adversative particle. *And*; yet; but; Like. You; your.

*ming*<sup>3</sup>—the cry of a bird or animal; a sound. To sing; to cry.

兒  
叱  
之

*erh*<sup>2</sup>—*a child*; a son; male.

*ch'ih*<sup>4</sup>—to hoot at.

*chih*<sup>1</sup>—*a particle having various uses*; very often it is used as a pronoun of the third person in the objective case, also as a sign of the possessive case. To go to proceed. An expletive.

*fu*<sup>4</sup>—*a father*.

*yüeh*<sup>1</sup>—to speak.

*shih*<sup>4</sup>—to be. Right. That.

*ho*<sup>2</sup> (699)—an interrogative particle. How? Why? What?

*hai*<sup>4</sup>—to injure; harm.

*ch'ang*<sup>2</sup>—constant; usual; frequent.

*wen*<sup>3</sup>—to hear. To smell. Read *wen*<sup>4</sup>—to make known; to state.

*jen*<sup>2</sup>—*a man*.

父  
曰  
是  
何  
害  
常  
聞  
人

言 *yen<sup>2</sup>*—words; language. To speak; to express.

鵲 *ch'iao<sup>3</sup> (ch'io<sup>4</sup>)*—the magpie; the jay.

今 *chin<sup>1</sup>*—now; the present time.

者 *che<sup>3</sup>*—a particle of many uses imparting various shades of meaning,—adjectival, participial etc. to words to which it is joined (vid. not a).

也 *yeh<sup>3</sup>*—a final particle (vid. note e).

故 *ku<sup>4</sup> (702)*—a consequential particle. Cause; reason; therefore; a causal particle.

智 *chih<sup>1</sup> (475)* — wisdom; knowledge.

識 *shih<sup>2</sup> (93)*—to know; to be acquainted with.

智識 *chih<sup>1</sup>-shih* — knowledge and experience.

遠 *yüan<sup>3</sup> (370)*—far off; distant; remote.

勝 *sheng<sup>4</sup>*—to conquer; to excel. Read *sheng<sup>1</sup>*—to

be adequate to; to be worthy of.

於 *yü<sup>3</sup>* — in; at; on; for; among; by. *Than* (vid. note g).

鳥 *niao<sup>3</sup>*—a bird.

尚 *shang<sup>4</sup>* — to wish. To esteem. To add. *Still*.

不 *pu<sup>1</sup>*—not.

能 *neng<sup>2</sup>*—to be able; to be competent; ability.

豫, 預 *yü<sup>4</sup> (114)* — pleased; satisfied. To be ready; beforehand.

知 *chih<sup>1</sup>*—to know; to perceive; to be aware of.

預知 *yü-chih<sup>1</sup>*—to foreknow; to foresee.

况 *k'uang<sup>4</sup>*—moreover; still more; how much more.

而况 *erh-k'uang<sup>4</sup>*—still more; how much more.

乎 *hu<sup>1</sup>*—an interrogative and exclamatory particle. An expletive.

### Notes.

集庭樹 ---- “Flocked together (upon a) tree (in a) courtyard”.

The use of the prepositions “upon” and “in” can be easily deduced from the connection; while in the spoken version of the story the prepositions are clearly indicated:

聚在院內樹上



This simple example demonstrates to what extent the written style differs from the spoken language. The latter created for hearing and having comparatively poor phonetic reserve, must inevitably have recourse to more complicated combinations. The written style, which takes into account the eyesight of the reader, can express any conception in a much shorter and laconical way leaving the reader to deduce the meaning from the connection or by the aid of various particles which play a very important part in the written language.

- b. 引頸而鳴 - - - The characters 引頸 with the aid of 而 (whose literary meaning here is "and") form a complement to the verb 鳴, answering to the question: "how?" "in what way?"

In what way did the crows caw? "Stretching their necks," or—"with stretched necks".

#### Similar examples.

背理而行 - - - to act contrary to right.

(背 *pei*<sup>4</sup>—behind; contrary; 理 *li*<sup>3</sup>—right; 行 *hsing*<sup>2</sup>—to act; to do)

不思而得 - - - to get without thinking (of it).

(思 *ssu*<sup>1</sup>—to think; 得 *te*<sup>2</sup>—to get; to receive).

不嚴而治 - - - to govern without severity.

(嚴 *yen*<sup>2</sup>—severe; 治 *chih*<sup>4</sup>—to govern).

- c. 兒叱之 - - - here 之 is a pronoun; "them".

- d. 鳴者 - - - in this case 者 gives a participial force to the preceding verb: "singing", or, "those who sing".

#### Similar examples.

知者不言. 言者不知也 - - - those who know do not speak; those who speak do not know.

知之者. 不如好之者 - - - those who know it (之 the virtue) are not equal to those who love it.

(如 *ju²*—like; as; 不如 *pu-ju²*—not equal, worse;  
好 *hao⁴*—to love; to like).

有德者.必有言.有言者.不必有德

—those who have virtue are certain to be able to speak;  
those who can speak are not certain to have virtue.

(德 *te²*—virtue; 必 *pi⁴*—certainly; must.)

- e. 鶉也 . . . . . (those who sing) are the crows''. In this  
case the final particle 也 marks the end of the  
sentence as it usually does.

#### Similar examples.

不知其仁也 . . . . I do not know that he is benevolent

(其 *ch' i²*—he; it; 仁 *jen²*—benevolent).

我不信也 . . . I do not believe (it).

(我 *wo²*—I; me; 信 *hsin⁴*—to believe).

Sometimes 也 makes a pause in a sentence, and so  
gives emphasis to the preceding words, like:

學也祿在其中矣 . . . . . as to learning, (one's) salary  
may be found therein.

(學 *hsüeh²*—to learn; 祿 *lu⁴*—salary; 在 *tsai⁴*—at;  
in; 中 *chung¹*—middle; within; 矣 *i³*—a final par-  
ticle).

耕也餒在其中矣—as to ploughing, hunger is to be  
found therein.

(耕 *keng¹* to plough; 餒 *nei³*—hunger).

- f. 人之智識 . . . . . here 之 is used to express the  
possessive case: "man's knowledge and experience".

g. 遠勝於鳥 . . . . . "much higher than (those of)  
birds."

### Similar examples.

莫大於天 . . . . . there is nothing greater than God.  
(莫 *mo*<sup>4</sup>—not; there is not; 大 *ta*<sup>4</sup>—big; great; 天  
*t'ien*<sup>1</sup>—heaven; God).

水高於岸 . . . . . the water is higher than the bank.  
(水 *shui*<sup>3</sup>—water; 高 *kao*<sup>1</sup>—high; 岸 *an*<sup>4</sup>—shore  
bank).

貴於銀 . . . . . more valuable than silver.  
(貴 *kuai*<sup>1</sup>—dear; honorable; 銀 *yin*<sup>2</sup>—silver).

### TRANSLATION.

#### Lucky and Bad Omens

There were (some) crows (who) flocked together (in a) court-yard (upon a) tree and cawed (lit. sang) stretching (their) necks. (A) boy hooted at them (之). (His) father asked (lit. said), "What (is) the harm (in) this (是)?" (The) boy said, "(I) have often heard people say (that when a) magpie chatters, (it brings) good luck, (and when a) crow caws, (it brings) bad luck. Today the crows have been cawing, therefore (故) I have hooted at them." The father said, "Man's knowledge and experience (are) much higher (遠勝) than (於) (those of) birds, yet (尙) he cannot foresee good luck and ill luck. Still more the birds are not able to do it."



## 人 影

新月初上。兒行廊下。似有一人隨其後。不敢回顧。急入告姊。姊曰。此汝<sup>a</sup>身之影也。汝立燈前。行日下。皆有影。何忘之耶。兒乃悟。

## 人 影

月亮剛上來。有小孩在廊下走。覺着好像有一個人。在身後跟着他似的。他不敢回頭看。急忙進去。告知他姐姐。他姐姐說。這是你身子的影兒。你在燈前站着。日下走着。全有影兒。怎麼會忘了。於

## Vocabulary.

影  
新  
月  
初  
上  
行  
廊

ying<sup>3</sup>—a shadow.

hsin<sup>1</sup>—new ; recent.

yii<sup>h</sup>—the moon. A lunar month.

ch'u<sup>1</sup>—to begin ; at first ; just.

shang<sup>4</sup>—up; top; to go up; summit; high; best.

hsing<sup>2</sup>—to walk; to do; to act; to carry out.

lang<sup>2</sup> (362)—a veranda; a corridor.

似  
一  
隨  
其  
後  
下  
敢

ssu<sup>4</sup>—like; similar; to seem.

i<sup>1</sup>—one; the first. All; throughout.

sui<sup>2</sup> (180)—to follow; to accompany; together.

ch'i<sup>2</sup>—he; she; it; they. This; that.

hou<sup>4</sup>—behind; after; posterity.

hsia<sup>4</sup>—down; beneath; inferior. To come down. To take off.

kan<sup>3</sup>—to dare; to venture.

回 *hui<sup>2</sup>*—to come back; to return.

顧 *ku<sup>4</sup>* (55)—to look at; to regard; to care for.

回顧 *hui-ku<sup>4</sup>*—to look back.

急 *chi<sup>3</sup>*—haste; impatient; anxious. Urgent.

入 *ju<sup>4</sup>*—to go in; to put in.

告 *kao<sup>4</sup>*—to tell; to announce. To lay a plaint.

姊 *tzu<sup>3</sup>*—an elder sister.

此 *tz'u<sup>3</sup>*—this.

汝 *ju<sup>2</sup>*—you; yours.

身 *shen<sup>1</sup>*—the body; the person.

立 *li<sup>4</sup>*—to stand up; to fix; to establish immediately.

燈 *teng<sup>1</sup>* (733)—a lantern. 是

前 *ch'ien<sup>2</sup>*—before.

日 *jih<sup>4</sup>*—the sun; a day.

皆 *chieh<sup>1</sup>*—all; every. equalizing particle (not b.)

忘 *wang<sup>2</sup>* (646)—to forget.

耶 *yeh<sup>1</sup>*—an interrogative particle.

乃 *nai<sup>3</sup>*—thereupon; a sequential particle. Note so. However; but (note c).

悟 *wu<sup>4</sup>* (763)—to awake; to understand.

### Notes.

a. 汝身之影 ----- here 之 is a sign of the possessive case: "the shadow of your body".

b. 皆有影 ----- here 皆 is used as an equalizing particle (vid. lesson IV) which indicates that a quality, a state or an action relates to two or several objects to the same extent.

### Similar examples.

人人皆知 ----- all men know that.

老少皆在 ----- old and young all are there.

(老 *lao<sup>3</sup>*—old; 少 *shao<sup>3</sup>*—few; little; young; 在 *tsai<sup>4</sup>*—present; alive).

四海之內皆兄弟也 ----- all within the four seas are brothers.

(四 *ssu*<sup>4</sup>—four; 海 *hai*<sup>3</sup>—the sea; 內 *nei*<sup>4</sup>—inside; within; 兄 *hsiung*<sup>1</sup>—an elder brother; 弟 *ti*<sup>4</sup>—a younger brother; 兄弟 *hsiung*<sup>1</sup>-*ti*—brothers).

兒乃悟 ----- here 乃 is used as a consequential particle (vid. lesson XVII).

### Similar examples.

乃可 ----- it will then do (可 *k'o*<sup>3</sup>—can; may).

百事乃遂 ----- everything then has gone right.

(百 *pai*<sup>3</sup>, *po*<sup>2</sup>—hundred; all; 事 *shih*<sup>4</sup>—affair; matter; 遂 *sui*<sup>4</sup>—comply; follow).

### TRANSLATION.

#### Man's Shadow.

The new moon had just (初) risen. A boy was passing under a veranda, (and) it seemed (to him) that somebody (lit. one man) was following him (其). The boy did not dare to look back. Hurriedly (急) he entered (the house), (and) told (his) elder sister. (His) sister said, "It (is) the shadow of your body. (When) you are standing before a lamp, (or) going under the sun, there always (皆) is a shadow. How is it that you forget it (之)? The boy then (乃) understood.



## 多言無益

或問墨子曰。言以多爲貴乎。墨子曰。蝦蟆日夜鳴。而人厭之。雄鷄一鳴。天下振動。言在當時而已。多言何益。

## 多言無益

有人問墨子說。言語貴乎多嗎。墨子說。蝦蟆成天成夜的叫。人却都厭惡他。公鷄一叫。天下都振動。說話不過得是時候。多言有甚麼益處。

## Vocabulary.

多  
無  
益  
或  
問  
子

*to*<sup>1</sup>—many; much; mostly; often.

*wu*<sup>2</sup>—not; nothing; without.

*i*<sup>2</sup>—to increase; to benefit; advantage; still more.

*huo*<sup>4</sup>—some; someone; or; perhaps.

*wen*<sup>4</sup>—to ask; to inquire. To hold responsible.

*tsu*<sup>3</sup>—a child; a son. A gentleman. You; Sir. A philosopher.

墨

*mo*<sup>4</sup>—ink; black; obscure.

翟

*ti*<sup>2</sup> (*chai*<sup>2</sup>)—the tartar pheasant.

墨子

*mo-tzu*<sup>3</sup> (墨翟 *mo ti*<sup>2</sup>)

—a philosopher (4th and 5th century B. C.) of the Sung state, who propounded a doctrine of "universal love." He was vigorously opposed by Mencius, who exhibited the unpractical side of that doctrine.

以 *i<sup>3</sup>* to take; to cause; to use. A particle of many uses (vid. note a).

爲 *wei<sup>2</sup>*—to do; to make; to cause. Read *wei<sup>4</sup>*—because of; for; by; on behalf of.

貴 *kuei<sup>4</sup>*—honorable; esteemed; dear; expensive.

蝦 *hsia<sup>1</sup>* (639)—a shrimp, a prawn. Read *ha<sup>2</sup>*—a frog.

蟆 *ma<sup>2</sup>* (*mo<sup>1</sup>*) (453)—a frog.

蟆 *ha<sup>2</sup> - ma*—a common toad; a frog.

夜 *yeh<sup>4</sup>*—night; darkness.

厭 *yen<sup>4</sup>*—to dislike; to hate; to loathe.

雄 *hsiung<sup>2</sup>*—the male of birds. Brave; martial.

鷄, 雞 *chi<sup>1</sup>* (881) the fowl; the chicken. The cock.

雄鷄 *hsiung-chi<sup>1</sup>*—a cock

天 *t'ien<sup>1</sup>*—the sky; heaven. God.

天下 *t'ien-hsia<sup>4</sup>*—under the sky; the empire; the world. China.

振 *chen<sup>4</sup>* (355)—to move; to shake; to excite.

動 *tung<sup>4</sup>* (27)—to move; to rouse.

振動 *chen<sup>4</sup>-tung*—to excite to action; to come into motion.

在 *tsai<sup>4</sup>*—to be; to exist; to be alive. At; in; on (vid. note d);

當 *tang<sup>1</sup>*—ought; suitable; proper. To act as. To happen.

時 *shih<sup>2</sup>* (46)—time; season; opportunity.

當時 *tang<sup>1</sup>-shih*—proper time; due time.

已 *i<sup>3</sup>*—to cease; to come to an end; finished; already.

而已 *erh-i<sup>3</sup>*—a final particle (vid. note e).

### Notes.

a. 以多爲貴 . . . . . 以 here indicates an instrument,—"with," "by." In these cases 以 sometimes follows the object.

### Similar examples.

以力服人 . . . . . to subdue men by force.

(力 *li<sup>4</sup>*—force; strength; 服 *fu<sup>2</sup>*—to submit to; subdue).

惠以待人 . . . . . to treat people with kindness.

(惠 *hui<sup>4</sup>*—kindness; grace; 待 *tai<sup>1</sup>*—to treat).

以德報怨 . . . . . to recompense injury with kindness.

(報 *pao*<sup>4</sup>—to reward; 怨 *yüan*<sup>4</sup>—wrong; injury).

b. 爲貴乎 . . . . . 乎 is here an interrogative particle.

### Similar examples.

可乎 . . . . . can it be (so)?

知乎不知 . . . . . do you know or not?

不亦難乎 . . . . . is it not also difficult?

(亦 *i*<sup>4</sup>—also; 難 *nan*<sup>2</sup>—hard; difficult).

c. 而人厭之 . . . . . 而 here is an adversative particle (vid. lesson VIII),—"and yet", "but".

### Similar examples

國大而弱 . . . . . the state is big but weak.

(國 *kuo*<sup>2</sup>—nation; state; 弱 *jo*<sup>4</sup>—weak).

刃短而利 . . . . . the blade is short but sharp.

(刃 *jen*<sup>4</sup>—a blade; 短 *üan*<sup>3</sup>—short; 利 *li*<sup>4</sup>—sharp; keen).

貧而無諂 富而無驕 . . . . . poor and yet not flattering; rich and yet not proud.

(貧 *p'in*<sup>2</sup>—poor; 諂 *ch'an*<sup>3</sup>—to flatter; 富 *fu*<sup>4</sup>—wealthy; 驕 *ch'iao*<sup>1</sup>—arrogant; proud).

d. 在當時 . . . . . 在 means here: "it is important"; "it is essential".

### Similar examples

將在謀而不在勇 . . . . . for a general strategy is (more) important than bravery.



(將 *chiang*<sup>4</sup>—leader; general; 謀 *mou*<sup>3</sup>—to scheme; 勇 *yung*<sup>3</sup>—brave).

兵在精而不在多 ----- for troops proficiency is (more) important than numbers.

(兵 *ping*<sup>1</sup>—a soldier; 精 *ching*<sup>1</sup>—essence; spirit; skill).

e. 而已 ----- besides playing the part of the final particle, this expression imparts to the sentence a shade of exclusiveness which can be expressed by: *only, nothing more, that is all.*

### TRANSLATION.

#### Uselessness of Many Words.

Someone asked (問 ---- 曰) Mo-tzu, "Is it from (以) quantity that words become (爲) precious?"

Mo-tzu said, "Frogs croak day and night, yet (而) men loathe them (之). (But when) the cock crows (only) once, every thing (lit. under the sky) comes into motion. It is important to speak at the proper time, and that is all (而已). What is the good of talking much?"

## LESSON II.

## 1.

## 不識字

山有虎害人畜。獵人謀捕虎。設阱以伺之。大書牆上曰。下有虎阱。行人止步。鄉人不識字者。過牆下。誤蹴之。墜阱傷足。大呼求援。既出。人指牆上書告之。乃嘆曰。吾苟知書。豈至此哉。

## 不識字

山上有虎。傷害人和牲畜。獵戶打算拿虎。安了一個陷坑等着他。在牆上用大字寫着。下有虎阱。行人止步。有個不識字的鄉下人路過牆下。不留神踩到陷坑上。落下去。把脚碰傷。大喊求救。出來之後。有人指着牆上的字告訴他。他嘆惜道。若是我認識字。何至如此呢。

## Vocabulary

山  
虎  
畜

shan<sup>1</sup>—a hill; a mountain.

hu<sup>3</sup>—the tiger.

ch'u<sup>4</sup>—to rear; to feed.  
Cattle.

獵  
獵  
人  
謀

lieh<sup>4</sup> (690)—to hunt.

lieh<sup>4</sup>-jen—a hunter.

mou<sup>2</sup> (509)—to plot; to scheme.

捕  
設  
阱  
伺  
大  
書  
牆  
行  
止  
步  
止  
步  
鄉  
鄉  
人  
字  
過  
誤  
蹴

*pu*<sup>3</sup> (597)—to seize; to catch; to arrest.  
*she*<sup>4</sup> (399)—to set up; to establish. If; supposing.  
*ching*<sup>3</sup> (415)—a hole; a pitfall; a snare.  
*ssu*<sup>4</sup> (*ts'u*<sup>4</sup>) (701)—to wait upon; to spy; to way-lay.  
*ta*<sup>4</sup>—great; big; tall. Very; much.  
*shu*<sup>1</sup>—a book; to write; written characters.  
*ch'iang*<sup>2</sup>—a wall.  
*hsing*<sup>2</sup>.*jen*—a passer-by.  
*chih*<sup>3</sup>—to stop; to cease.  
*pu*<sup>4</sup>—a pace.  
*chih*.*pu*<sup>4</sup>—to stop; to be careful.  
*hsiang*<sup>1</sup>—a village; country; one's native place.  
*hsiang*<sup>1</sup>.*jen*—a villager.  
*tzu*<sup>4</sup> (112)—a written character; a word.  
*kuo*<sup>4</sup> (581)—to pass; to go by; past. To commit a fault.  
*wu*<sup>4</sup> (761)—to make a mistake.  
*ts'u*<sup>4</sup>—to tread on; to kick.

墜  
傷  
足  
呼  
求  
援  
既  
出  
指  
歎, 嘆  
吾  
苟  
豈  
至  
哉

*chui*<sup>4</sup> (288)—to fall down; to slide; to sink.  
*shang*<sup>1</sup> (238)—to wound; to injure.  
*tsu*<sup>2</sup>—the foot; the leg. Enough; sufficient.  
*hu*<sup>1</sup> (29)—to expell the breath; to call out to.  
*ch'iu*<sup>2</sup>—to beg; to entreat; to aim at.  
*yüan*<sup>2</sup> (187)—to lay hold of; to cling to; to pull out; to assist; to rescue.  
*chi*<sup>4</sup>—to finish; since; when; A particle of completed action (vid. lesson XV).  
*ch'u*<sup>1</sup>—to go out; to drag out; to produce.  
*chih*<sup>3</sup> (323)—a finger; to point at.  
*t'an*<sup>4</sup>—to sigh.  
*wu*<sup>2</sup>—I; me.  
*kou*<sup>3</sup>—if. To be of little importance.  
*ch'i*<sup>3</sup>—an exclamatory particle (vid. note d).  
*chih*<sup>4</sup>—to go at; to reach. The end. Utmost; best.  
*tsai*<sup>1</sup>—an exclamatory particle (vid. note e).

### Notes.

a. 以伺之 . . . . . 以 here indicates the purpose: "in order to way-lay him."

### Similar examples.

以安良民 . . . . . in order to bring tranquillity to law-abiding people.



(安<sup>an<sup>1</sup></sup>—peace; to tranquillize; 良<sup>liang<sup>2</sup></sup>—good; virtuous; 民<sup>min<sup>2</sup></sup>—the people).

以清欠款 . . . . . in order to clear off indebtedness.

(清<sup>ch'ing<sup>1</sup></sup>—clear; 欠<sup>ch'ien<sup>4</sup></sup>—debt; 款<sup>k'uan<sup>4</sup></sup>—item sum).

b. 不識字者 . . . . . compare lesson I, 1, note d.

c. 乃嘆曰 . . . . . compare lesson I, 2, note c.

d. 豈至此哉 . . . . . 豈 is an exclamatory particle implying a negative of the proposition conveyed.

### Similar examples.

豈不知 . . . . . how do you not know? (you must know).

豈可如此 . . . . . how can it be so? (it cannot).

豈不爾思 . . . . . do I not think of you? (I do).  
(爾<sup>erh<sup>3</sup></sup>—you; 思<sup>ssu<sup>1</sup></sup>—to think).

豈有此理 . . . . . how can there be such a principle?

鳥擇木.木豈能擇鳥 . . . . . the bird selects the tree. How can the tree select the bird?  
(擇<sup>tse<sup>2</sup></sup>—to select; 木<sup>mu<sup>4</sup></sup>—wood, tree).

e. 哉 . . . . . is an exclamatory particle. Sometimes 哉 is used in the middle of a sentence after individual words giving a strong emphasis to them.

### Examples.

豈不可惜哉 . . . . . is it not a pity!  
(惜<sup>hsi<sup>1</sup></sup>—pity; 可惜<sup>k'o-hsi<sup>1</sup></sup>—pitiable).

豈不善哉 - - - - is it not excellent !

(善 *shan*<sup>4</sup>—good; excellent.)

大哉問 - - - - - a great question indeed!

妙哉妙哉 - - - - capital! capital!

(妙 *miao*<sup>4</sup>—admirable; excellent).

### TRANSLATION.

#### Illiterateness.

There was a tiger in the mountains who devoured men and cattle. Hunters planned to catch him, (and) laid a pit-fall in order to waylay him (之). Upon a wall (near by) they wrote in big characters (大書) as follows (曰), “Here (lit. below) a pit-fall for a tiger is laid (lit. is). (Let) passers-by be careful”.

A villager who was an illiterate man (不識字者) was passing under that wall. By mistake he trod on the pit-fall (之), fell into it (and) hurt his leg. (He) shouted loudly for help. When (既) he was dragged out, somebody (人) pointed to the inscription on the wall (and) told him (之) (about it). The villager then (乃) said with a sigh, “If I had been able to read (lit. if I knew characters), how could this have happened (至此) (to me)!”

鴉

老鴉<sup>a</sup>渴甚。見庭前有水壺。欲飲之。壺深水淺。鴉竭力伸喙。卒不得水。仰首若有思。忽飛去。銜石至。投壺中。往返十餘次。石積水升。鴉渴遂解。

鴉

有一個老鴉渴得很。看見屋子前頭有一個水壺。想着喝那水。那水壺深。裏頭的水淺。老鴉使盡力量向裏伸嘴。到了兒殼不着水。仰着頭好像想甚麼似的。忽然間飛了。嘴裏叨了一塊石頭回來。扔在壺裏。如此來回十幾次。石頭聚積起來。水高起來。老鴉就解了渴了。

## Vocabulary.

老	<i>lao</i> <sup>3</sup> —aged; old.	欲	<i>yü</i> <sup>4</sup> —to wish; to desire.
渴	<i>k'o</i> <sup>3</sup> (239)—thirst.	飲	<i>yin</i> <sup>3</sup> —to drink; to swallow.
甚	<i>shen</i> <sup>4</sup> —extreme; very; a superlative particle (vid. lesson V).	深	<i>shen</i> <sup>1</sup> (487)—deep; profound; very; extremely.
見	<i>chien</i> <sup>4</sup> —to see; to apprehend.	淺	<i>ch'ien</i> <sup>3</sup> (332)—shallow; superficial; vulgar.
水	<i>shui</i> <sup>3</sup> —water.	竭	<i>chieh</i> <sup>2</sup> —to exhaust; utmost.
壺	<i>hu</i> <sup>2</sup> —a pot; a vase; a cup.	力	<i>li</i> <sup>4</sup> —strength; force; power.

**竭力** *chieh-li<sup>4</sup>*—to exhaust one's full strength.  
**伸** *shen<sup>1</sup>* (824)—to stretch; to extend.  
**喙** *hui<sup>4</sup>*—a beak; a mouth.  
**卒** *tsu<sup>2</sup>*—a servant; a soldier. To finish; to die. *Finally*.  
**得** *te<sup>2</sup>*—to get; to acquire; to attain.  
**仰** *yang<sup>3</sup>* (308)—to look up; face upwards; to raise.  
**首** *shou<sup>3</sup>*—the head; chief; first; leader.  
**若** *jo<sup>4</sup>*—as; as if; if. *Like*.  
**思** *ssu<sup>1</sup>*—to think; to consider.  
**忽** *hu<sup>1</sup>*—careless; indifferent. *Suddenly*; instantly.  
**飛** *fei<sup>1</sup>*—to fly.  
**去** *ch'ü*—to go away; to depart.  
**飛去** *fei<sup>1</sup>-chü*—to fly away.  
**銜** *hsien<sup>2</sup>* (5)—to carry in the mouth. Rank; official title.

**石** *shih<sup>2</sup>*—stone; rock; mineral.  
**投** *t'ou<sup>2</sup>*—to throw at or into; to hand over.  
**中** *chung<sup>1</sup>*—the middle; within. Read *chung<sup>4</sup>*—to hit the center; to succeed.  
**往** *wang<sup>3</sup>* (71)—to go; past; gone; formerly.  
**返** *fan<sup>3</sup>* (215)—to return; on the contrary.  
**往返** *wang-fan<sup>3</sup>*—to go and come back.  
**十** *shih<sup>2</sup>*—ten.  
**餘** *yii<sup>2</sup>* (31)—remainder; surplus; balance.  
**次** *tz'u<sup>4</sup>*—second; next in order. *A time*; a turn.  
**積** *chi<sup>2</sup>* (83)—to accumulate; to pile up.  
**升** *sheng<sup>1</sup>*—to ascend; to rise.  
**遂** *sui<sup>4</sup>*—then; thereupon; a consequential particle (vid. lesson XVII).  
**解** *chieh<sup>3</sup>*—to loosen; to undo. To explain. *To get rid of*; to get free from.

## Notes.

- a. **渴甚** . . . . . **甚** here is a superlative particle which indicates the highest degree of a quality, state, or action.

### Similar examples.

**甚如** . . . . . very much like.  
**甚是** . . . . . quite right.  
**甚不相宜** . . . very unsuitable.



(相 *hsiang*<sup>1</sup>—mutual; together; 宜 *i*<sup>2</sup>—fit; proper).

賤莫甚 . . . . . there is nothing viler.

(賤 *chien*<sup>4</sup>—mean; vile; 莫 *mo*<sup>4</sup>—not; there is not).

b. 欲飲之 . . . . . here 之 is a pronoun: "it" (water).

c. 若有思 . . . . . here 若 is an assimilative particle,—"like," "as if" (vid. lesson XI).

### Similar examples.

與海相若 . . . . . just like the sea.

(與 *yii*<sup>3</sup>—with; to give; 海 *hai*<sup>3</sup>—sea).

病未若死 . . . . . the disease is not mortal.

(病 *ping*<sup>4</sup>—disease; 未 *wei*<sup>4</sup>—not; 死 *ssu*<sup>3</sup>—to die).

虛若無物 . . . . . empty as if there was nothing.

(虛 *hsü*<sup>1</sup>—empty; unreal; 物 *wu*<sup>4</sup>—matter; thing).

d. 遂解 . . . . . 遂 here is a consequential particle,—"then",—"thereupon" (vid. lesson XVII).

### Similar examples.

遂至如此 . . . . . and so it came to this.

遂欲動身 . . . . . he thereupon prepared to start.

(動身 *tung-shen*<sup>1</sup>—to start).

歸念遂息 . . . . . he then thought no more of returning home.

(歸 *kuei*<sup>1</sup>—to return; 念 *nien*<sup>4</sup>—to think; 息 *hsi*<sup>2</sup>—to stop).

## TRANSLATION

## The Crow

A crow (was) very thirsty. She saw in front of a house a pot containing some water (lit. water pot) (and) wished to drink it (之). (But) the pot was deep, (and) the water (in it) was shallow. The crow tried to stretch her beak as much as she could, but still could not get the water. (Then) she raised her head as if (若) she were thinking. Suddenly she flew away (and) came back (至) carrying a stone in her beak (which) she dropped into the pot. (Thus) she went and came back more than ten times. (When) the stones were piled up, the water had risen (and) then (遂) the crow quenched (her) thirst.

## 3.

卜

有個占卦的。坐在十字街口。給來往的人說將來的禍福。忽然他的兒子跑來。告訴他說。偕們家被人打搶了。家裏的東西全沒了。占卦的心就慌了。不知怎樣是好。有人打訢他說道。先生終日給傍人說將來的禍福。自己家裏的凶兆。預先却不理會。這是爲何。占卦的一句話也沒能答出來。

卜者坐於四達之衢。爲行人語休咎。忽其子奔告曰。吾家爲人所劫。家具盡喪。卜者倉惶失措。有調之者曰。君日爲人語休咎。而家中凶兆顧不之省。何也。卜者不能對。

## Vocabulary.

卜 *pu<sup>3</sup>*—to divine; to fore-tell.  
 卜者 *pu<sup>2</sup>-che*—a fortune-teller; a diviner.  
 坐 *tso<sup>1</sup>*—to sit down; to rest; to remain.  
 四 *ssu<sup>4</sup>*—four.

達

*ta<sup>2</sup>*—to pass through; to penetrate; a thoroughfare. To apprehend.

衢

*ch'ü<sup>2</sup> (61)*—a point where roads meet; a thoroughfare.

語

*yu<sup>3</sup>*—to talk; words; language.

休	hsiū <sup>1</sup> —to rest; to cease. <i>Prosperity.</i>	倉惶	ts'ang <sup>3</sup> -huang—flurried; excited.
咎	chiu <sup>4</sup> —fault; crime. <i>Calamity.</i>	失	shih <sup>1</sup> —to lose; to miss; to fail.
奔	pen <sup>1</sup> —to rush; to run; urgent.	措	ts'o <sup>1</sup> —to arrange; to place; to raise; to publish.
家	chia <sup>1</sup> —the family; home; house. People. A class; a school.	失措	shih-ts'o <sup>1</sup> —to lose one's head; to lose presence of mind.
所	so <sup>5</sup> —a place. A particle of many uses (vid. lesson XXIX).	調	t'iao <sup>2</sup> —to mix; to harmonize; to stir up; to excite; to tease.
劫	chieh <sup>3</sup> —to rob; to plunder.	君	chün <sup>1</sup> —sovereign; prince; ruler; a perfect man; a gentleman. <i>Sir; you.</i>
具	chü <sup>4</sup> —to prepare; to arrange. All every. <i>Implements; utensils.</i>	兆	chao <sup>4</sup> —an omen; a prognostic. A million.
盡	chin <sup>4</sup> —exhausted; finished. The utmost; all; wholly; entirely; a superlative particle (vid lesson V).	顧	ku <sup>1</sup> —here an adversative particle,—yet; nevertheless; but (vid. lesson VIII).
喪	sang <sup>1</sup> —to mourn. Read sang <sup>4</sup> —to lose; to destroy.	省	hsing <sup>3</sup> —to examine; to perceive. Read sheng <sup>3</sup> —a province. To spare.
倉惶	ts'ang <sup>1</sup> —a granary. Read ts'ang <sup>3</sup> —flurried; hasty. huang <sup>1</sup> (74)—to be afraid; nervous.	對	tui <sup>4</sup> —to be opposite; to correspond with; to make a pair. <i>To reply.</i>

## Notes.

- a. 四達之衢 . . . . . here 之 indicates the possessive case: "the cross-way of four roads".
- b. 爲行人 . . . . . 爲 means here "for".

## Similar examples

爲國致命 . . . . . to die for one's country.

(國 kuo<sup>2</sup>—state; country; 致 chih<sup>4</sup>—to give; 命 ming<sup>4</sup>—life).



爲人爲 . . . . . to act on behalf of others.

爲今之計 . . . . . a plan for the present juncture.

(今 *chin*<sup>1</sup>—now; the present; 計 *chi*<sup>4</sup>—scheme).

- c. 吾家爲人所刦 . . . . . 所 joined with 爲 or 被 forms a passive construction: "our house has been robbed by somebody".

#### Similar examples

爲人所知 . . . . . known by others.

爲火所燬 . . . . . destroyed by fire.

(火 *huo*<sup>3</sup>—fire; 燬 *hui*<sup>3</sup>—to burn; to destroy).

被盜所搶 . . . . . robbed by brigands.

(被 *pei*<sup>4</sup>—by; a sign of passive; 盜 *tao*<sup>4</sup>—brigand; 搶 *ch'iang*<sup>3</sup>—to rob).

- d. 家具盡喪 . . . . . "the household effects are all gone".

#### Similar examples.

盡瘁以仕 . . . . . worn out with service.

(瘁 *ts'ui*<sup>4</sup>—to be worn out 仕 *shih*<sup>4</sup>—to hold office).

家產散盡 . . . . . his patrimony is all squandered.

(產 *ch'an*<sup>3</sup>—patrimony; 散 *san*<sup>4</sup>—scatter; disperse).

- e. 有調之者 . . . . . here 者 gives a participial force to 調

- f. 而家中 . . . . . here 而 is an adversative particle.

Compare lesson I, 3, note c.

- g. 家中凶兆顧不之省 . . . . . here 之 indicates the preceding object 凶兆

## Similar examples

常用之紙以竹爲之 . . . . . ordinary paper is made of bamboo.

(用 *yung*<sup>4</sup>—to use; 紙 *chih*<sup>3</sup>—paper; 竹 *chu*<sup>2</sup>—bamboo; the first 之 is a sign of the participle; the second indicates the preceding object—紙).

古今大事未之聞知 . . . . . about ancient and modern great events (they) have heard nothing.

(古 *ku*<sup>3</sup>—ancient; 大 *ta*<sup>4</sup>—big; great; 事 *shih*<sup>4</sup>—affair);

老者安之. 朋友信之 . . . . . (in regard to) the aged give them rest; (in regard to) friends show them sincerity.

(朋 *p'eng*<sup>2</sup>—friend; 友 *yu*<sup>3</sup>—friend; 信 *hsin*<sup>4</sup>—believe; faith; 安 *an*<sup>1</sup>—quiet; peace).

h. 何也 . . . . . Why? How is that?

## TRANSLATION

## Fortune-telling

A diviner was sitting at the cross-ways of four roads and was telling fortunes (lit. good luck, bad luck) for (爲) the passers-by. Suddenly his son ran up in haste and cried (lit. said), 'Our house has been robbed by somebody, (and) the household effects are all (盡) gone!'

The fortune-teller was quite taken aback (by the news). There was (someone) who wished to tease him (lit. teasing him—之) and said, "Every day you tell fortunes for others (爲人), and yet (顧) you could not perceive an ill omen in (your own) house. How is that (何也)?"

The fortune-teller could not reply.

## LESSON III.

## 1.

## 五德

田饒謂魯哀公曰。君不見夫鷄乎。頭戴冠者。文也。足撐距者。武也。敵在前而敢鬪者。勇也。見食相呼。義也。司晨不失時。信也。今之人。能具此五德者。實不多觀。

## 五德

田饒對魯哀公說道。大王沒見過鷄嗎。他頭上戴冠子是文。脚下伸大指是武。敵人在前頭。敢和他相鬪是勇。見了食。必叫同伴兒是義。叫早兒不差時候是信。現今的人。能有這五樣德行的。實在少見。

## Vocabulary.

五

*wu*<sup>3</sup>—five.

德

*te*<sup>2</sup>—moral excellence; virtue.

田

*t'ien*<sup>2</sup>—fields; arable land.

饒

*jao*<sup>2</sup> (391)—abundance; indulgent.

田饒

*t'ien jao*<sup>2</sup> the name of a minister to duke Ai of the Lu state.

謂

*wei*<sup>4</sup> (617) to speak; to say. To be called.

魯

*lu*<sup>3</sup>—vulgar; simple. The name of a feudal state.

哀

*ai*<sup>1</sup>—to grieve; to mourn. Here: the name of a duke of the Lu state.

公

*kung*<sup>1</sup>—public; just; equitable. Duke. A gentleman. Sir; Mr.

夫	<i>fu</i> <sup>1</sup> —a man; a husband. Read <i>fu</i> <sup>2</sup> —an initial particle; a final particle. <i>A demonstrative pronoun.</i>	鬪, 鬪	<i>tou</i> <sup>4</sup> (638)—to fight; to contest.
頭	<i>t'ou</i> <sup>2</sup> (731)—the head; the top; the chief; the best.	勇	<i>yung</i> <sup>3</sup> (594) — courage; brave.
戴	<i>tai</i> <sup>1</sup> (334)—to wear on the head. To sustain.	食	<i>shih</i> <sup>2</sup> —to eat; to drink; food.
冠	<i>kuan</i> <sup>1</sup> —a conical cap. <i>The comb or crest of bird.</i>	相	<i>hsiang</i> <sup>1</sup> —mutual; reciprocal.
文	<i>wen</i> <sup>2</sup> —elegant. The written language; literary; civil.	相呼	<i>hsiang-hu</i> <sup>1</sup> —to call; to convoke.
撐, 撐	<i>ch'eng</i> <sup>1</sup> —to prop up; to stretch out.	義	<i>i</i> <sup>4</sup> —duty; loyal; faithful; heroic.
距	<i>chü</i> <sup>1</sup> (641)—a bird's spur; distant.	司	<i>ssu</i> <sup>1</sup> —to control; to manage.
武	<i>wu</i> <sup>3</sup> —military; war-like.	晨	<i>ch'en</i> <sup>2</sup> (355)—dawn; morning,
敵	<i>ti</i> <sup>2</sup> (590)—to oppose; enemy.	信	<i>hsin</i> <sup>4</sup> —to believe; truth; confidence.
		實	<i>shih</i> <sup>2</sup> —real; genuine; true; truly.
		觀	<i>kou</i> <sup>4</sup> (601)—to meet with; to see.

## Notes.

- a. 不見夫鷄乎 ----- 夫 being joined to a noun gives an emphasis to it, and therefore in such cases is explained as a demonstrative pronoun.

## Similar examples.

小子何莫學夫詩 ----- my children, why do you not study (that) Book of Poetry?  
(小 *hsiao*<sup>3</sup>—small; 學 *hsüeh*<sup>2</sup>—to learn; to study; 詩 *shih*<sup>1</sup>—poetry; the Book of Poetry).

夫人不言.言必有中 ----- that man seldom speaks; when he does, he is sure to hit the point.  
(必 *pi*<sup>4</sup>—to be certain; surely; 中 *chung*<sup>4</sup>—to hit the center).



非夫人之爲慟而誰爲 ---- if I am not to mourn  
for that nian, for whom then should I mourn?  
(非 *fei*<sup>1</sup>—not; 之 here is an expletive; 爲 *wei*<sup>4</sup>—  
for; 慟 *t'ung*<sup>4</sup>—to mourn; 誰 *shui*<sup>2</sup>—who? 而 *erh*<sup>2</sup>—  
here: "then").

- b. 1. 頭戴冠者 ---- In these three cases 者 is used to  
form gerunds:  
2. 足撐距者  
2. 敢鬪者 1. "Wearing the comb upon his head."  
2. "Stretching out spurs on his feet."  
3. "Daring to fight."

Similar examples.

耕種者農夫之事也 ---- ploughing and sowing are  
the business of farmers.  
(耕 *keng*<sup>1</sup>—to plough; 種 *chung*<sup>1</sup>—to sow; 農 *nung*<sup>2</sup>—  
agriculture; 農夫 *nung*<sup>2</sup>-*fu* — farmer; 事 *shih*<sup>4</sup>—  
affair).

其難辦者一也 ---- this is the first difficult point  
in the matter.

(難 *nan*<sup>2</sup>—difficult; 辦 *pan*<sup>4</sup>—transact).

以足民者裕國 ---- to benefit the state by  
(以) satisfying the people.

(裕 *yu*<sup>4</sup>—to benefit; 足 *tsu*<sup>2</sup>—enough; to satisfy; 國  
*kuo*<sup>2</sup>—a country; a state; 民 *min*<sup>2</sup>—the people).

- c. 敵在前而敢鬪 ---- 而 here is a consequential  
particle,—“and then”, “and therefore”.

## Similar examples.

上老老·而民興孝 - - - - - if the ruler (上) treats the aged folk as he ought to treat them, the people then will become filial.

(the first 老 is used as a verb: "to treat as old; 興 *hsing*<sup>1</sup>—here: to become; 孝 *hsiao*<sup>4</sup>—filial).

其身正·而天下歸之 - - - - - as his character is upright, therefore the whole empire turns to him (之).

(正 *cheng*<sup>4</sup>—right; correct).

c. 今之人 - - - - - here 之 forms an adjective from 今.

c. 能具此五德者 - - - - - here 者 gives the participial force to 能

## TRANSLATION.

## Five Virtues

(One day) Tien-jao said to duke Ai of Lu, "Have you not noticed the cock, sir? Upon his head he wears the comb (lit. wearing the comb upon the head), (that is) civic virtue. On his feet are stretched spurs, (that is) chivalry. (When) an enemy is in front (of him), (he) (then-而) dares to fight, (that is) valor. (When) he finds (lit. sees) some food, he calls (his hens), (that is) loyalty. He observes without delay the morning, (that is) trustworthiness. (Among) present men those who possess (lit. to prepare) these five virtues are very few indeed (lit. not many to be seen).

## 田仲

齊有居士田<sup>a</sup>仲者。齊王養<sup>b</sup>以厚祿。而不責<sup>c</sup>以事。田仲安之。屈穀往見而謂之曰。吾有匏<sup>e</sup>。堅如石。厚<sup>f</sup>而無竅。願獻之。仲曰。所貴<sup>g</sup>夫匏<sup>h</sup>者。爲其可以盛也。今厚而無竅。則不能剖<sup>i</sup>以盛物。吾無所用之。屈穀曰。今君仰人而食。亦無益於人國。殆堅匏之類也。

## 田仲

齊國有個閒念書的。叫田仲。齊王給他很大的俸祿。養活着他。可不派給他差事作。田仲就安然滿意。有個叫屈穀的見他。對他說道。我有個大葫蘆。硬得和石頭一般。皮很厚。可沒有腔兒。我想送給先生。田仲道。葫蘆所以取貴者。是因爲他裏頭能裝東西。現在皮厚。沒有腔兒。就不能切開裝東西了。我沒有地方用他。屈穀道。現今先生吃人家的飯。於人家的國可也是沒有甚麼用處。也就是和這硬葫蘆是一類呀。

## Vocabulary.

- 仲 *chung*<sup>4</sup> (784) — younger; second.  
 田仲 *t'ien-chung*<sup>4</sup> — the name of a philosopher.  
 齊 *ch'i*<sup>2</sup> — even; level; equal. *Name of an ancient feudal state* (1122-224 B.C.)  
 居 *chii*<sup>1</sup> — to dwell; to occupy.  
 士 *shih*<sup>1</sup> — an officer; a soldier; a scholar; a gentleman.  
 居士 *chii*<sup>1</sup>-*shih* — a retired scholar.  
 王 *wang*<sup>3</sup> — a king; a prince; a ruler.  
 養 *yang*<sup>3</sup> (151) — to nourish; to rear; to support.  
 厚 *hou*<sup>4</sup> — thick; substantial; generous. To care.  
 祿 *lu*<sup>4</sup> (525) — prosperity; salary; official pay.  
 責 *tse*<sup>2</sup> — to reprove. Duty; to be responsible. To lay a charge on.  
 事 *shih*<sup>1</sup> — an affair; a matter. To serve.  
 安 *an*<sup>1</sup> — still; quiet; peace; at ease. To place; to lay down. An interrogative particle.  
 屈 *ch'u*<sup>1</sup> — to bend; crouch.  
 穀 *ku*<sup>3</sup> — grain; cereals.  
 屈穀 *ch'ü-ku*<sup>3</sup> — a proper name.  
 匏 *p'ao*<sup>2</sup> (225) — the bottle-gourd.
- 堅 *chien*<sup>1</sup> — hard; solid; firm; obstinate.  
 如 *ju*<sup>2</sup> — if; as; like.  
 竅 *ch'iao*<sup>4</sup> — an opening; a cavity. Intelligence.  
 願 *yüan*<sup>4</sup> (194) — to wish; to desire.  
 獻 *hsien*<sup>1</sup> — to present; to offer up.  
 可 *k'o*<sup>3</sup> — can; may; possible.  
 可以 *k'o*<sup>2</sup>-*i* — possible; may.  
 盛 *ch'eng*<sup>2</sup> (347) — to hold; to contain. Read *sheng*<sup>4</sup> flourishing.  
 則 *tse*<sup>2</sup> — then; and so; in that case. A pattern; a rule. A consequential particle.  
 剖 *p'ou*<sup>1</sup> — to split; to cut in two.  
 物 *wu*<sup>4</sup> (233) — matter; substance; thing.  
 用 *ying*<sup>4</sup> — to use; to employ; useful. With; by.  
 仰 *yang*<sup>3</sup> — here: to rely upon; to depend.  
 亦 *i*<sup>4</sup> — also; and; even; indeed.  
 國 *kuo*<sup>2</sup> (333) — a nation; a state; a country.  
 殆 *tai*<sup>4</sup> (718) — to endanger. Only; merely; nearly.  
 類 *lei*<sup>4</sup> — a class; a kind; a sort.



## Notes.

- a. 田仲者 . . . . 者 is often joined to the individual words in a sentence, even to proper names, in order to emphasize them.

## Similar examples.

有顏回者好學 . . . . there was Yen-hui,—he loved to learn.

(顏回 *yen-hui*<sup>2</sup>—a proper name).

心者生之本也 . . . . the heart is the source of life.

(心 *hsin*<sup>1</sup>—heart; 生 *sheng*<sup>1</sup>—life; 之 *chih*<sup>1</sup>—here is a sign of the possessive case; 本 *pen*<sup>3</sup>—root; origin).

王者舟也.民者水也 . . . . the king is a boat; the people are the water.

(舟 *chou*<sup>1</sup>—a boat).

始者不如今 . . . . . the beginning was not like the present.

(始 *shih*<sup>3</sup>—a beginning).

古者天子親耕 . . . . in antiquity the emperor himself ploughed.

(古 *ku*<sup>3</sup>—ancient; 天 *t'ien*<sup>1</sup>—heaven; 天子 *tien-tzu*<sup>3</sup>—emperor; 親 *ch'in*<sup>1</sup>—personal).

彼姝者子 . . . . . that lovely girl!

(彼 *pi*<sup>3</sup>—that; 姝 *shu*<sup>1</sup> (*ch'u*<sup>1</sup>)—a pretty woman).

- b. 養以厚祿 - - - here 以 means: "by" "with": "support-  
ed (him) with a liberal salary".  
Compare lesson I, 3, note a.

- c. 而不責以事 - - - here 而 is an adversative particle:  
"but did not charge (him) with (以) any affair".  
Compare lesson I, 3, note c.

- d. 往見而謂之 - - - here 而 is a conjunctive particle  
(vid. lesson XII):  
"came to see (him) and said (to him)"

**Similar examples.**

舉善而教不能 - - - to raise the virtuous and to teach  
the incapable.  
(舉 *chū*<sup>3</sup>—to raise; 善 *shàn*<sup>4</sup>—good; virtuous, 教  
*chiao*<sup>4</sup>—to teach; 能 *neng*<sup>2</sup>—here, an adjective:  
"capable").

從今而後可知其非孝也 - - - from now on after-  
wards one may know that he is not filial.  
(從 *ts'ung*<sup>2</sup>—from; 後 *hou*<sup>4</sup>—after; 非 *fei*<sup>1</sup>—not; 孝  
*hsiao*<sup>4</sup>—filial).

- e. 堅如石 - - - 如 here is an assimilative particle,—“as”,  
“as if”, “like” (vid. lesson XI).

**Similar examples.**

愛民如子 - - - to love the people as one's children.  
(愛 *ai*<sup>4</sup>—to love).

視死如歸 - - - to look upon death as returning home.  
(視 *shih*<sup>4</sup>—to look).

一日不見如三月矣 - - - one day without seeing  
(her) is like three months.  
(矣 *i*<sup>3</sup>—a final particle).

f. 厚而無竅 - - - 而 here is an adversative particle: "thick but has no cavity"

g. 所貴夫匏者·爲其可以盛也 - - - the combination of 所 and 者 forms here a verbal noun from the verb 貴: "the value (所貴 - - - 者) of gourds consists (爲) in their aptitude to contain (things)".

From this structure must be distinguished a similar one where 所 joined with 者 forms an adjective "That which - - - "; "those who - - - ":

我所慮者·惟此事耳 - - - I am anxious only about this question (lit. that about which I am anxious is only this question).  
(慮 *li<sup>4</sup>*—anxious; 惟 *wei<sup>2</sup>*—only; 耳 *erh<sup>3</sup>*—a final particle).

我所愛者·惟書而已 - - - Books are the only things I love (lit. that which I love are only books).

所能爲者·必爲之 - - - what I can do, I certainly will do.

所謂大臣者·以道事君 - - - those who are called great ministers serve their prince in accordance with (以) virtue.

(臣 *ch'en<sup>2</sup>*—minister; 事 *shih<sup>4</sup>*—to serve, 道 *tao<sup>4</sup>*—righteousness; virtue; a way).

h. 夫匏 - - - Compare the present lesson, I, note a.

i. 以盛物 - - - Compare lesson II, 1, note a.

j. 吾無所用之 - - - here 所 with the verb 用 forms an adjective clause:  
"There is nothing needful to me in it",—"I have no need of it".

## Similar examples.

雖聖人亦有所不能 - - - though he is a sage, he, too, has that which he cannot do.

(雖 *sui*<sup>2</sup>—though; 聖 *sheng*<sup>4</sup>—sage; holy).

必有所不知 - - - there surely is something of which you are not aware.

凡其所有 - - - all that he has.

(凡 *fan*<sup>2</sup>—all).

k. 今君仰人而食 - - - “you live now at other people's expense”.

Compare lesson I, I, note b.

## TRANSLATION.

## T'ien-chung.

There was in the Ch'i state a retired scholar T'ien-chung (by name). The ruler of Ch'i paid (lit. supported) (him) a liberal salary, but (而) did not entrust (him) with (以) (any) work, and on account of that (之) T'ien-chung felt himself quite at his ease.

Ch'ü-ku came to see (him) and (而) said to him (之), “I have a bottle-gourd which is hard as (如) a stone, and thick but (而) has no cavity. (I) wish to present it to you”.

T'ien chung said, “One values the bottle-gourd for its use as a receptacle (lit. because it can contain things). Now (that gourd of yours) is thick but has no cavity; therefore (則) it can not be made to (以) hold things. I have no need of it (之)”.

Ch'ü-ku replied, “Living now at other people's expense you are also (亦) of no use to their state (人國), and (therefore) closely resemble the hard bottle-gourd (lit. nearly of the hard bottle-gourd class).



## 3.

## Grammatical section.

## PARTICLES OF THE WENLI STYLE.

Even in the perusal of the first three lessons of the present course the reader could hardly have failed to notice the variety of so called "empty words" (虛字; let us call them "particles") and the important part they play in the structure of the written style.

The Chinese themselves pay no little attention to these particles, and there are many manuals on this subject in use in Chinese schools.

In the present course the particles are distributed in separate categories in accordance with their particular grammatical use.

## 1. Particles of qualification (lit. of weight)

分量字—*fen<sup>1</sup>-liang-tzu*.

These particles indicate the degree of quality, state, or action, and are divided into the following four categories:

- a. 加等 *chia<sup>1</sup>-teng*—The intensifying particles.
- b. 平等 *p'ing<sup>2</sup>-teng*—The equalizing particles.
- c. 高等 *kao<sup>1</sup>-teng*—The superlative particles.
- d. 低等 *ti<sup>1</sup>-teng*—The limiting particles.

A. 加等 *chia<sup>1</sup>-teng*—The intensifying particles.

Intensifying particles indicate the increase of the degree of quality, state, or action.

These particles are:

愈 *yu<sup>4</sup>*, 更 *keng<sup>1</sup>*, 益 *i<sup>4</sup>* 尤 *yu<sup>2</sup>*,

## Examples of using the intensifying particles

不足觀	怪	益善	一件	知足	速愈妙	1. 愈久
	11. 尤爲緊要	9. 尤異	7. 益多	5. 更要	4. 愈多愈不	2. 愈加
	12. 尤	10. 尤可	8. 多多	6. 更有		3. 愈

## Vocabulary.

加	<i>chia</i> <sup>1</sup> —to add; to affix.	件	<i>chien</i> <sup>4</sup> —to divide. <i>An article; an item; a subject.</i>
等	<i>teng</i> <sup>3</sup> —to wait. <i>A class; a rank.</i>	善	<i>shan</i> <sup>4</sup> —good; virtuous. <i>Clever.</i>
愈	<i>yü</i> (619)— <i>more; further</i> To be superior. To exceed.	尤	<i>yu</i> <sup>2</sup> —an evil; a fault. <i>More; still more.</i>
久	<i>chiu</i> <sup>3</sup> —for a long time; a long while.	異	<i>i</i> <sup>4</sup> —different; <i>strange.</i>
速	<i>su</i> <sup>2</sup> (501)—quickly; in a hurry.	怪	<i>kuai</i> <sup>4</sup> — <i>strange; super-natural. To blame.</i>
妙	<i>miao</i> <sup>4</sup> —excellent; admirable.	緊	<i>chin</i> <sup>3</sup> —to bind tight. <i>Urgent; important.</i>
更	<i>keng</i> <sup>4</sup> — <i>more; further. Read</i> <i>keng</i> <sup>1</sup> —to change; to alter.	緊要	<i>chin-yao</i> <sup>4</sup> —important.
要	<i>yao</i> <sup>4</sup> —to want; to need; <i>important.</i>	觀	<i>kuan</i> <sup>1</sup> (60)—to gaze at; to look; to inspect.

## TRANSLATION.

- |  |  |
|--|--|
| 1. Still longer.                                 | 7. Still more.                           |
| 2. Still more; further.                          | 8. The more the better.                  |
| 3. The sooner, the better.                       | 9. More strange.                         |
| 4. The more he has, the more dissatisfied he is. | 10. Still more extraordinary.            |
| 5. Still more important.                         | 11. Still more important.                |
| 6. There is still one more point.                | 12. Still more unworthy to be looked at. |

## LESSON IV.

## 1.

## 海大魚

靖郭君爲齊相。封於薛。將城而居之。客諫曰。君不聞海大魚乎。網不能止。鈎不能牽。不幸失水。則螻蟻制焉。君之在齊。猶魚之在水也。君苟善治齊。齊強。君又何憂焉。若一旦齊亡。雖築薛之城。使高於天。猶之無益也。靖郭君曰。善。乃不城薛。

## 海大魚

靖郭君作齊國的宰相。封在薛地。打算建築一個城。住在裏面。有個門客勸他道。先生沒聽說過海裏的大魚嗎。用網也攔阻不住。用鈎也拉不上來。不幸若是離開水。虫蟻就能把他制住。先生在齊國。就如魚在水裏似的。先生倘能好好的治理齊國。齊國強了。先生又有什麼可憂慮的呢。假如有一天齊國亡了。雖然在薛地建築一座城。築得比天還高。仍然是沒有益處。靖郭君道。對。於是乎就不在薛地築城了。

## Vocabulary.

海	hai <sup>3</sup> —the sea.	牽	ch'ien <sup>1</sup> —to pull; to haul.
魚	yü <sup>2</sup> —the fish.	幸	hsing <sup>1</sup> —lucky; fortunate.
靖	ching <sup>1</sup> (82)—quiet.	螻	lou <sup>2</sup> (790)—the mole-cricket.
郭	kuo <sup>1</sup> —an outer wall; an edge; a rim.	蟻	i <sup>3</sup> (339)—ants.
靖郭君	ching-kuo-chün <sup>1</sup> —a proper name.	制	chih <sup>1</sup> —to restrain; to govern. Laws; regulations.
相	hsiang <sup>1</sup> —here: a minister of state.	焉	yen <sup>2</sup> —a final particle. Read yen <sup>1</sup> —an interrogative particle,—how? who? where?
封	feng <sup>1</sup> —a fief or principality held under the feudal system. To appoint to territory or office.	猶	yu <sup>2</sup> (782)—still; yet; even. As; as though; like; similar.
薛	hsieh <sup>1</sup> (hsüeh <sup>1</sup> )—a kind of marsh grass. Name of an ancient small feudal state.	治	chih <sup>1</sup> —to govern; to manage. To cure; to treat.
將	chiang <sup>1</sup> —to take; to lead; a leader; a general. A particle of approaching action. A sign of the object.	强	ch'iang <sup>2</sup> —strong; violent. Read ch'iang <sup>3</sup> —to compel; to force.
城	ch'eng <sup>2</sup> (347)—a wall of a city; to build a city wall.	又	yu <sup>1</sup> —further; also; again; then.
客	k'o <sup>1</sup> (712)—a guest; a visitor; a stranger. Here: a friend, an adviser. (to ancient rulers).	憂	yu <sup>1</sup> —said; grieved; anxious.
諫	chien <sup>1</sup> (505)—to admonish; to warn.	旦	tan <sup>1</sup> —morning; dawn; day.
網	wang <sup>2</sup> (647)—a net; a web.	亡	wang <sup>2</sup> —to go away; to perish; to die. Read wu <sup>2</sup> —not; without.
鈎	kou <sup>1</sup> (225 A)—a hook. To connect; to influence.	雖	sui <sup>2</sup> —although; even if;
		築	chu <sup>2</sup> (7)—to beat down; to build.
		使	shih <sup>3</sup> —to use; to send; to cause. If.
		高	kao <sup>1</sup> —high; tall; lofty. eminent.



## Notes.

- a. 爲齊相 . . . . . 爲 here means: to be.  
 b. 將城 . . . . . 將 here is a particle of approaching action (vid. lesson XIV).

## Similar examples.

天將雨 . . . . . it is going to rain.  
 (雨 *yu*<sup>3</sup>—rain).

我將去之 . . . . . I will go there (之)

吾將問之 . . . . . I will ask him.

不知老之將至 . . . he does not perceive the approach of old age.

- c. 而居之 . . . . . 而 here is a conjunctive particle.  
 Compare lesson III, 2 note d.

- d. 則螻蟻制焉 . . . . . 焉 here is a final particle (vid. lesson XXI).

- e. 君之在齊 . . . . . 之 here is a sign of the possessive case.

- f. 猶魚之在水也 . . . 猶 here is an assimilative particle,—  
 “like”, “as”.

## Similar examples.

視人事猶己事 . . . . to regard others' interests as one's own.

(視 *shih*<sup>4</sup>—to regard; 己 *chi*<sup>3</sup>—self; personal).

視予猶父也 . . . . he regarded me as his father.

(予 *yü*<sup>2</sup>—I; we).

過猶不及 . . . to go beyond is as wrong (lit. is like) as not to attain.

(過 *kuo*<sup>1</sup>—to pass; to go beyond, 及 *chi*<sup>2</sup>—to reach to).

g. 何憂焉 . . . 焉 here is a final particle.

h. 高於天 . . . . higher than the sky."

Compare lesson I, 1, note g.

i. 猶之無益也 . . . . "still (猶) it would not be of any use."

Here 之 is used as an expletive lending rhythmic force to the sentence (vid lesson XXVII).

Examples of using 之 as an expletive.

子之事父 . . . . a son serves his father.

鳥之將死其鳴也哀 . . . . when a bird is going to die; its song is sad.

(哀 *ai*<sup>1</sup>—to mourn; to grieve).

吾斯之未能信 . . . . I cannot believe it.

(吾 *wu*<sup>2</sup>—I; 斯 *ssu*<sup>1</sup>—this).

君事臣如之何 . . . . how (如之何) should a minister serve his prince?

均之死 . . . . in either case (equally) he will die.

(均 *chün*<sup>1</sup>—equal; all)

一之爲甚 . . . . once is enough (lit. much).

何之不可 . . . . why is it impossible?

j. 乃不城薛 . . . . 乃 here is a consequential particle.

Compare lesson I, 2, note c.

## TRANSLATION.

### The Sea-monster.

Ching Kuo-chün was (爲) a minister of the Ch'i state. He was appointed to the fief of Hsüeh. There he intended (將) to build walls and (而) to live in that place (之). (One of his) advisers said, admonishing him, "Have you not heard about the sea-monster (lit. sea huge fish), sir? A net cannot stop it, and it is impossible to haul it with a hook. (But if) unfortunately (不幸) it is out of the water (lit. loses water), mole-crickets and ants would then (則) (easily) master (it). Your (君之) presence (在) in Ch'i is similar (猶) to the abode (在) of the sea-monster in water. If you govern Ch'i in the proper way (善), Ch'i will become strong, and what sorrow could you have? (But) if (若) one day Ch'i perishes, (then) even if you should build (lit. cause) the walls of Hsüeh higher than (高) 於 the sky, still (猶) it would not be of any use to you."

"Good" said Ching Kuo-chün, and (乃) he did not build the walls in Hsüeh.

## 爭影

行人<sup>a</sup>賃驢而行遠。天方暑。覓陰莫得。乃伏於驢<sup>b</sup>腹之下以避日。然驢腹僅蔽一人。驢夫與行人爭之。驢夫曰。吾賃君驢。不賃君影。行人曰。吾以錢賃驢。則影亦屬我。語不相讓。鬪於驢下。驢驚而逸。行人與驢夫共追之。不獲。懊喪而歸。故曰。爭虛者喪其實。

## 爭影

有個行路的僱驢走遠道兒。那天正熱。找陰涼的地方找不着。於是臥在驢肚子下面避着日頭。但是驢的肚子就能遮蓋一個人。趕驢的和行路的相爭。趕驢的說。我賃給你驢沒賃給你影兒。行路的說。我拿錢僱驢。驢影兒也就屬我。你一句。我一句。誰也不讓誰。在驢下面就打起來。驢一嚇就跑了。行路的和趕驢的一同追下去。沒追着。垂頭喪氣的回來。所以說。爭虛者喪其實。



## Vocabulary.

爭	<i>cheng</i> <sup>1</sup> —to wrangle; to contest.	驢夫	<i>lü<sup>2</sup>-fu</i> —the donkey-boy.
行人	<i>hsing-jen</i> <sup>2</sup> —a traveller.	與	<i>yü</i> <sup>3</sup> —to give to. To be with. And; <i>with</i> . By Read <i>yü</i> <sup>1</sup> —an interrogative particle.
賃	<i>lin</i> <sup>4</sup> —to rent; to lease.	錢	<i>ch'ien</i> <sup>2</sup> (332)—copper coin; money.
驢	<i>lü</i> <sup>2</sup> (207)—a donkey.	屬	<i>shu</i> <sup>3</sup> (788)—to belong to; connected with; subordinate to.
方	<i>fang</i> <sup>1</sup> —square. A place; a region. A recipe. Still; then; <i>just</i> .	我	<i>wo</i> <sup>3</sup> —I; me; my.
暑	<i>shu</i> <sup>2</sup> —the heat of summer; hot.	讓	<i>jang</i> <sup>4</sup> (369)—to. yield; to give way.
覓	<i>mi</i> <sup>4</sup> —to seek; to hunt for.	驚	<i>ching</i> <sup>1</sup> (228)—to be frightened; to cause alarm.
蔭	<i>yin</i> <sup>4</sup> (435)—shade; shelter; to protect.	逸	<i>i</i> <sup>1</sup> —to run away; to go to excess. Ease.
莫	<i>mo</i> <sup>1</sup> —not; there is not; nothing.	共	<i>kung</i> <sup>3</sup> —all; altogether; collectively.
伏	<i>fu</i> <sup>3</sup> —to fall prostrate; to lie in ambush. To suffer. A summer decade.	追	<i>chui</i> <sup>1</sup> —to follow; to pursue.
腹	<i>fu</i> <sup>3</sup> (544)—the belly.	獲	<i>huo</i> <sup>4</sup> ( <i>hu</i> <sup>4</sup> ) (58)—to catch; to seize.
避	<i>pi</i> <sup>4</sup> (158)—to avoid; to flee from.	懊	<i>ao</i> <sup>4</sup> (519)—vexed; angry; to regret.
然	<i>jun</i> <sup>2</sup> —to be right; thus; so. However; <i>but</i> .	懊喪	<i>ao-sang</i> <sup>1</sup> —vexed; low-spirited.
僅	<i>chin</i> <sup>3</sup> (106)—only; hardly; scarcely.	歸	<i>kuei</i> <sup>1</sup> —to return; to go back. To restore. To belong to.
蔽	<i>pi</i> <sup>4</sup> (561)—to conceal; to shade.	虛	<i>hsü</i> <sup>1</sup> —empty; vacant; vague; abstract.

## Notes.

- a. 行人賃驢而行遠 . . . . Compare lesson III, 2, note d.  
 b. 乃伏於驢腹之下 . . . . Compare lesson I, 2, note c.  
 c. 驢腹之下 . . . . 之 here is a sign of the possessive case.  
 d. 以避日 . . . . . Compare lesson II, 1, note a.  
 e. 以錢賃驢 . . . . . Compare lesson I, 3, note a.  
 f. 則影亦屬我 . . . . . Compare lesson III, 2.  
 g. 懊喪而歸 . . . . . Compare lesson I, 1, note b.  
 h. 爭虛者 . . . . . Compare lesson I, 1, note d.

## TRANSLATION.

## Quarrel about a Shadow

A traveller hired a donkey and went on a long journey. The day just happened to be (very) hot. (The traveller and the donkey-boy) looked for shade, (but) could not find (it). Then (乃) (they) crept under the donkey's belly in order to (以) get shelter from the sun. But the donkey's belly could shelter only one man, and (therefore) the donkey-boy and the traveller (began to) quarrel about it (之). The donkey-boy said, "I have hired out my donkey to you, but did not hire his shadow".

The traveller said, "I have hired your donkey with (以) money, and therefore (則) his shadow also belongs to me".

(They both) quarreled (lit. spoke) without yielding to each other, and came to blows under the donkey. The donkey took fright and ran away. The traveller and the donkey-boy rushed after him but could not catch him, and returned in low spirits.

For this reason (故) it is said: "He who quarrels about nothing (lit. empty things) may lose something substantial."

## Grammatical section.

B. 平等 p'ing-teng<sup>3</sup>—Equalizing particles.

The equalizing particles indicate that a quality, state, or action relate to two or several objects in the same degree.

These particles are:

皆 *chieh*<sup>1</sup>, 均 *chün*<sup>1</sup>, 俱 *chü*<sup>4</sup>, 等 *teng*<sup>3</sup>, 並 *ping*<sup>4</sup>,  
概 *kai*<sup>4</sup>, 咸 *hsien*<sup>2</sup>, 悉 *hsi*<sup>2</sup>.

## Examples of using the equalizing particles.

悉聽朕言	運	同時並起	俱	來城買賣	益	3. 老少皆在	1. 四海之內皆兄弟也
	17. 萬邦咸寧	16. 一切兵器概屬違禁。不准販	12. 不等	8. 泰西各國俱無此例	6. 田禾均遭淹沒	4. 自古皆有死	2. 寸土皆是王地
	18. 幼長咸集		13. 並重	10. 禾苗俱在水中	7. 生意之人均不敢	5. 各商均有	
	19. 天下之人		14. 並頭與足	11. 晝夜等長			
			15. 各省教案				

## Vocabulary.

- 內 *nei<sup>4</sup>*—within; inside; inner; native.  
 之 *chih<sup>1</sup>*—here: a sign of the possessive case.  
 兄 *hsiung<sup>1</sup>*—an elder brother.  
 弟 *ti<sup>4</sup>*—a younger brother.  
 兄弟 *hsiung<sup>1</sup>-ti*—brothers  
 寸 *ts'un<sup>4</sup>*—an inch; a little; small.  
 土 *t'u<sup>3</sup>*—earth; territory; land dust.  
 少 *shao<sup>3</sup>*—few; little; seldom. Read *shao<sup>4</sup>*—young.  
 自 *tzu<sup>4</sup>*—from. Self; oneself. Naturally.  
 古 *ku<sup>3</sup>*—ancient; old.  
 各 *ko<sup>4</sup>*—each; all; various.  
 商 *shang<sup>1</sup>*—to deliberate. To trade; a merchant.  
 均 *chün<sup>1</sup>* (232)—even; level; equal. All; every.  
 禾 *ho<sup>2</sup>*—growing grain.  
 遭 *tso<sup>1</sup>* (820)—To meet with. A turn; a time. Sign of passive.  
 淹 *yen<sup>1</sup>* (810)—to soak; to overflow.  
 沒 *mo<sup>4</sup>* (536)—sunk; gone; dead.  
 淹沒 *yen-mo<sup>4</sup>*—to flood; to drown.
- 生 *sheng<sup>1</sup>*—to bear; to produce. Living; life. Raw; fresh; unfamiliar.  
 意 *i<sup>4</sup>*—an idea; an opinion; meaning; wish.  
 生意 *hseng-i<sup>4</sup>*—business; trade.  
 之 *chih<sup>1</sup>*—here: a sign of the adjective.  
 來 *lai<sup>3</sup>*—to come. In the future.  
 買 *mai<sup>3</sup>*—to buy.  
 賣 *mai<sup>4</sup>*—to sell.  
 買賣 *mai<sup>3</sup>-mai<sup>4</sup>*—trade; commerce.  
 泰 *t'ai<sup>4</sup>*—prosperous; eminent; liberal.  
 西 *hsi<sup>1</sup>*—the west; foreign.  
 泰西國 *t'ai-hsi-kuo<sup>3</sup>*—western or European nations.  
 俱 *chü<sup>1</sup>* (625)—all; every; altogether.  
 例 *li<sup>4</sup>* (279)—a law; a rule; a custom.  
 民 *min<sup>2</sup>*—people; subjects; citizens.  
 教 *chiao<sup>4</sup>* (191)—to teach. Doctrines Sects. To cause. Chinese converts to Christianity  
 民教 *min-chiao<sup>4</sup>*—the ordinary people and converts.



**相安** *hsiang-an*<sup>1</sup>—to be mutually on friendly terms; the "entente cordiale."

**苗** *miao*<sup>2</sup>—sprouts; shoots.

**禾苗** *ho - miao*<sup>2</sup>—sprouting rice-crops.

**晝** *chou*<sup>4</sup>—day-light; daytime.

**長** *ch'ang*<sup>2</sup>—long. Read *chang*<sup>3</sup>—old; senior; to grow; to increase.

**等** *teng*<sup>3</sup>—a class; a sort; equal; equally. A sign of the plural.

**並** *ping*<sup>4</sup>—two together; united; all; equally. Also; really.

**重** *chung*<sup>4</sup>—heavy; important; severe. Read *ch'ung*<sup>2</sup>—a fold; to repeat.

**案** *an*<sup>4</sup> (555)—a table. *A case at law.*

**教案** *chiao-an*<sup>4</sup>—a religious case.

**同** *t'ung*<sup>2</sup>—together; with; alike.

**同時** *t'ung-shih*<sup>2</sup>—at the same time.

**起** *ch'i*<sup>3</sup> (311)—to rise up. To raise; to start.

**切** *ch'ieh*<sup>4</sup> (326)—to cut. Urgent; pressing. Very:

**一切** *i-ch'ieh*<sup>4</sup>—the entire lot; altogether.

**兵** *ping*<sup>1</sup>—a soldier, a weapon; military.

**器** *ch'i*<sup>4</sup>—a vessel. Implements. Capacity.

**兵器** *ping*<sup>1</sup> *ch'i*—weapons.

**概** *kai*<sup>4</sup>—to level; to adjust. *All.*

**違** *wei*<sup>1</sup> (764)—to oppose; to disobey.

**禁** *chin*<sup>4</sup>—to forbid; to prohibit.

**違禁** *wei-chin*<sup>4</sup>—to offend against a prohibition; contraband goods.

**准** *chun*<sup>3</sup>—to authorise; to grant; to permit.

**販** *fan*<sup>4</sup> (215)—to buy; to trade; to deal in.

**運** *yün*<sup>4</sup> (838)—to turn round. To transport.

**販運** *fan-yün*<sup>4</sup>—to convey for sale; to trade.

**萬** *wan*<sup>4</sup>—ten thousand; many; all.

**邦** *pang*<sup>1</sup>—a state; a country.

**咸** *hsien*<sup>2</sup>—all; entirely.

**寧, 寧** *ning*<sup>2</sup>—peace; tranquillity. How? Why? It is better.

**幼** *yu*<sup>4</sup>—young; tender.

**悉** *hsi*<sup>2</sup>—all; fully; minutely.

**聽** *t'ing*<sup>1</sup>—to hear; to listen.

**朕** *chen*<sup>4</sup>—I; we (the emperor).

## TRANSLATION.

1. All within the four seas are brothers.
2. Every inch of ground is the emperor's.
3. Old and young, all are there.
4. From of old, death has been the lot of all men.
5. All the merchants will profit.
6. Fields and grain, all were drowned.
7. All the men of commerce (merchants) do not dare to come to the city to trade.
8. No western nations have this law.
9. The common people and the converts were all on friendly terms.
10. The sprouts of grain are covered by the flood (lit. all are in water).
11. Day and night are of equal length.
12. Not of the same kind.
13. Equally heavy.
14. Both head and feet.
15. Missionary cases occurred in all the provinces at the same time.
16. Weapons of war of every kind (一切) are contraband, and trade in them is not allowed.
17. All nations are at peace.
18. Old and young, all assembled together.
19. Listen all to our words!

## LESSON V.

## 1.

## 押忽大珠

西域賈人<sup>a</sup>有奉珠求售於尙文者。索價六十萬。識者<sup>b</sup>曰。此所謂押忽大珠也。六十萬酬之。不爲過矣。一坐傳觀。爭以爲奇。文問曰。此寶作何用。其人曰。含之可不渴。文曰。一人含之。十萬人不渴。則誠寶也。若一珠只濟一人。爲用已微矣。吾之所謂寶者。米粟是也。一日不食則飢。三日不食則疾。七日不食則死。有則百姓安。無則天下亂。以功用較之。豈不愈<sup>g</sup>於彼乎。

## 押忽大珠

有個西域的商人。拿着顆珠子到尙文那裏去賣。要六十萬銀子。有個行家說。這就叫押忽大珠。花六十萬不算多。在座的人大家輪流着看。全以爲希奇。尙文問道。這件寶物有什麼用處。那人道。含着他可以<sup>c</sup>不渴。尙文道。一個人含着。十萬人不渴。那可就真是

寶貝了。若是一顆珠子就治一個人。用處就小了。我管叫作寶貝的是米。一天不吃他就餓的慌。三天不吃他的病。七天不吃就得死。有他百姓就平安。沒有他天下就亂了。以用處比較起來。不比那珠子強嗎。

### Vocabulary.

**押** *ya<sup>1</sup>*—to press down. To deposit; to mortgage. To sign. To detain in custody.

**珠** *chu<sup>1</sup>* (499) —a pearl; a bead. The pupil of the eye.

**押忽大珠** *ya-hu-ta-chu<sup>1</sup>* — name of a pearl.

**域** *yü<sup>4</sup>*—a frontier; a limit; a country.

**西域** *'si-yü*—western regions.

**賈** *ku<sup>3</sup>*—a trader; a merchant. Read *chia<sup>3</sup>*—the price.

**賈人** *ku<sup>3</sup>-jen*—a trader.

**奉** *feng<sup>1</sup>*—to receive respectfully with both hands. To have the honor.

**售** *shou<sup>1</sup>*—to sell.

**尙文** *shang-wen<sup>2</sup>* — a proper name.

**索** *so<sup>3</sup>*—rope; cord; to bind. To demand.

**價** *chia<sup>4</sup>*—price; value.

**六** *liu<sup>4</sup>* (*leu<sup>4</sup>*)—six.

**酬** *ch'ou<sup>3</sup>* (426) to pledge with wine; to entertain; to repay.

**不爲過** *pu-wei-kuo<sup>4</sup>* — not excessive; not too much.

**矣** *i<sup>3</sup>*—a final particle.

**一坐** *i-tso<sup>4</sup>*—the whole company.

**傳** *ch'uan<sup>2</sup>* (839) — to transmit. To summon. To spread, as a disease.

**奇** *ch'i<sup>2</sup>*—extraordinary; marvellous; rare.

**寶** *pao<sup>3</sup>*—precious; a jewel.

**作** *tso<sup>4</sup>*—to act; to do; to be; to become.

**含** *han<sup>2</sup>*—to hold in the mouth; to contain.

**誠** *ch'eng<sup>2</sup>* (347) —sincere; verily; indeed.

**只** *chih<sup>3</sup>*—only; merely; yet; but.



濟 *chi*<sup>4</sup> (421)—to help;  
 爲用 *wei*<sup>2</sup>-*yung*—utility.  
 微 *wei*<sup>1</sup>—small; minute;  
     slight.  
 米 *mi*<sup>3</sup>—rice.  
 粟 *su*<sup>4</sup>—grain; millet.  
 米粟 *mi-su*<sup>4</sup>—rice.  
 飢, 饑 *chi*<sup>1</sup> (346)—famine;  
     hunger.  
 三 *san*<sup>1</sup>—three.  
 疾 *chi*<sup>2</sup>—sickness. Haste; ur-  
     gency.

七 *ch'i*<sup>1</sup>—seven.  
 百 *pai*<sup>3</sup> (*po*<sup>2</sup>)—a hundred;  
     many; all.  
 姓 *hsing*<sup>1</sup>—a surname.  
 百姓 *po*<sup>2</sup>-*hsing*—the hundred  
     surnames,—the people.  
 亂 *luan*<sup>4</sup> (535)—confusion; re-  
     bellion.  
 功 *kung*<sup>1</sup> (8)—work; merit.  
 功用 *kung*<sup>1</sup>-*yung*—use; uti-  
     lity.  
 較 *chiao*<sup>4</sup> (531)—to compare;  
     to test.  
 彼 *pi*<sup>3</sup> (537)—that.

### Notes.

a. 有奉珠求售於尙文者 . . . . here 者 forms an ad-  
 jective clause dependent from 賈人:

(There was) a trader "who brought a pearl and endea-  
 voured to sell (it) to Shang-wen".

b. 識者 . . . . . here 者 gives s participial force to 識.

c. 酬之 . . . . . Compare lesson I, 1, note c.

d. 爭以爲奇 . . . . here the combination of 以 with 爲  
 means: "to consider". "to think":

"(They) one after another (爭) recognized (lit, con-  
 sidered) that it was a wonderful (pearl)".

## Similar examples.

不以爲恥 - - - not to regard as shameful.

(恥 *ch'ih<sup>3</sup>*—shame).

不以爲然 - - - not to regard as right; not to agree.

(然 *jan<sup>3</sup>*—so; right; but).

以國事爲重 - - - to consider affairs of the state as important.

(重 *chung<sup>4</sup>*—heavy; important).

子曰.吾以女爲死矣 - - - the Master said, "I thought you had died."

(女 *nü<sup>3</sup>*—is in place of 汝 *ju<sup>3</sup>*—you).

From this structure must be distinguished a similar one where 以 is a sign of the objective case; and 爲 means: "to make":

以此爲例 - - - to make this as a rule.

(例 *li<sup>4</sup>*—law; rule).

以四個月爲期 - - - to make four months as limit.

(個 *ko<sup>4</sup>*—a piece; one; this; 期 *ch'i<sup>2</sup>*—limit; date).

e. 吾之所謂寶者 - - - here the combination 所 - - 者 forms an adjective clause:

"That which I call gem."

(之 is an expletive; compare lesson IV, 1, note i).

f. 以功用較之 - - - here 以 means: "in accordance with;" according to":

"(If) compare them (之) in accordance with (their) utility - - -".

## Similar examples.

使民以時 - - - to employ the people in accordance with the seasons (at the proper seasons).

臣不敢不以正對 - - - I did not dare not to answer according to the truth.

(臣 *ch'en*<sup>2</sup>—minister; I,—a minister of himself; 正 *cheng*<sup>4</sup>—right; 對 *tui*<sup>4</sup>—to reply).

g. 愈於彼 - - - Compare lesson I, 1, note g.

## TRANSLATION.

## A Ya-hu Pearl.

A trader from western regions brought (有奉) a pearl (which) he endeavoured (求) to sell to Shang-wen asking (for it) 600,000 (ounces of silver). A connoisseur (識者) said, "It is the so-called Ya-hu great pearl. To pay 600,000 (for it) would not be too much."

The whole company (一坐) looked at the pearl passing it round (傳) and one after another recognized (lit. considered) (that it) was a wonderful (pearl).

"What is the use of this gem?" asked Shang-wen. The other man said, "By keeping it in the mouth one can have no thirst."

Shang-wen said, "If one man kept it (之) in the month, (so that) a hundred thousand men would not thirst, it would have been a gem indeed. (But) if one pearl (can) help only one man its utility then (已) is insignificant. What I call a gem is rice. One day without it makes one hungry; three days without it makes one ill; seven days without it makes one die. If there is rice, the people are quiet; if there is no rice, the country (lit. under the sky) revolts. If we compare (較) them (之) in accordance with (以) (their) utility, is it not better than (於) the pearl?"

## 雹

秋日烈烈。暑熱未退。忽陰霾四布。大風驟至。空中冰塊相擊。墮地有聲。屋瓦檐鐵。砰磅聒耳。一兒驚問曰。天方熱。何以有雪。父曰。非雪也。是名爲雹。兒曰。雹何自來。父曰。空中水汽將成雨點。忽爲高處冷風所吹。驟結冰塊。錯雜下降。小者如豆。大者如雞卵。害田禾。傷人畜。毀廬舍。往往成非常之災也。

## 雹

有一天秋天很熱。太陽很毒。忽然四下裏起了黑雲彩。驀然起了大風。空中冰塊兒相撞。落在地下有聲兒。房上的瓦。房檐的鐵。砰磅響得震耳。有個小孩兒納悶兒問道。天正熱。怎會下了雪。他父親說。不是雪。這叫雹子。那孩子說。雹子是由那裏來的。他父親說。空中的水汽將要成雨點兒。忽然被高處的冷風一吹。立刻結成冰塊兒。亂七



入糟的向下  
一落小個兒  
的和豆子那  
般大。大個兒  
的像鷄蛋大。  
傷害莊稼。傷  
害人和牲畜。  
毀壞房子。往  
往就成非常  
的大災。

## Vocabulary

雹 *pao*<sup>2</sup>—(205)—hail.  
秋 *ch'iu*<sup>1</sup>—autumn. A time.  
烈 *lieh*<sup>4</sup> (279)—burning; ar-  
dent; fiery. Virtuous;  
chaste.

熱, 熱 *jo*<sup>4</sup>—hot.  
暑熱 *shu-jo*<sup>4</sup>—heat; very hot.

未 *wei*<sup>1</sup>—not; not yet.  
退 *t'ui*<sup>4</sup>—to retire; to retreat;  
to abate.

陰 *yin*<sup>1</sup>—the female principle  
in nature. Shadow; dark;  
cloudy.

霾 *mai*<sup>4</sup>—a sandstorm; misty.  
陰霾 *yin-mai*<sup>1</sup>—darkness.

布 *pu*<sup>1</sup>—cotton or linen cloth.  
To spread out; to publish.

四布 *ssu-pu*<sup>4</sup>—on all sides.

風 *feng*<sup>1</sup>—the wind. Rumor.  
Reputation. Custom;  
habit.

驟 *tson* —quickly; suddenly.  
*z.ho*

空 *k'ung*<sup>1</sup>—empty; vacuous.

空中 *k'ung-chang*<sup>1</sup>—the sky  
space; in the air.

冰, 冰 *ping*<sup>1</sup>—ice; cold.

塊 *k'uai*<sup>1</sup> (808)—a clod; a  
lump; a piece.

擊 *chi*<sup>1</sup> (405)—to beat; to  
rout.

相擊 *hsiang-chi*<sup>1</sup>—to jostle  
and hit each other.

墮 *to*<sup>4</sup>—to fall down. To de-  
stroy.

聲 *sheng*<sup>1</sup>—voice; sound; ac-  
cent; tone. To declare.

屋 *wu*<sup>1</sup>—a room; a house

瓦 *wa*<sup>3</sup>—a tile; earthenware.

檐 *yen*<sup>2</sup>—the eaves of a  
house.

鐵, 鐵 *t'ieh*<sup>3</sup>—iron.

檐鐵 *yen-t'ieh*<sup>3</sup>—a bell with  
metal ornaments sus-  
pended round it hung  
at the eaves to tinkle  
in the wind.

砰 *p'eng*<sup>1</sup> (36)—the crash of  
falling rocks.

磅 *p'ang*<sup>1</sup> (262)—the noise of  
stones crashing.

砰磅 *p'eng-p'ang<sup>1</sup>*—the noise of stones crashing.

聒 *kua<sup>1</sup>*—noise of talking; clamor.

耳 *erh<sup>3</sup>* the ear.

聒耳 *kua-erh<sup>3</sup>*—to stun; to deafen.

何以 *ho-i<sup>3</sup>*—how? by what means?

雪 *hsüeh<sup>3</sup>*—snow; ice.

非 *fei<sup>1</sup>*—not; wrong.

名 *ming<sup>2</sup>*—a name. Fame.

何自 *ho-tzu<sup>4</sup>*—where from?

汽 *ch'i<sup>4</sup>*—steam.

成 *ch'eng<sup>2</sup>*—to finish; to complete. Perfect; full. To become.

雨 *yü<sup>3</sup>*—rain.

點 *tien<sup>3</sup>*—a spot; a dot; a point; a particle; a little. To light.

處 *ch'u<sup>4</sup>*—a place; a position. Read *ch'u<sup>3</sup>*—to dwell. To decide.

冷 *leng<sup>3</sup>* (438)—cold.

吹 *ch'ui<sup>1</sup>*—to blow. To praise; to brag.

結 *chieh<sup>2</sup>* (729)—to knot; to tie; to form.

錯 *ts'o<sup>4</sup>*—a mistake; to err; to be wrong. Confused; in disorder.

雜 *tsa<sup>2</sup>*—mixed; confused.

錯雜 *ts'o-tsa<sup>2</sup>*—in disorder.

降 *chiang<sup>4</sup>*—to descend; to fall down.

小 *hsiao<sup>3</sup>*—small; mean.

豆 *tou<sup>4</sup>*—beans.

卵 *luan<sup>3</sup>*—an egg.

毀 *hui<sup>3</sup>*—to break; to injure; to destroy.

廬 *lu<sup>2</sup>*—(207)—a hut; a hovel.

舍 *she<sup>4</sup>*—a cottage; a shed. To reside.

廬舍 *lu-she<sup>4</sup>*—a hut; a hovel.

往往 *wang-wang<sup>3</sup>*—frequently.

非常之 *fei-ch'ang<sup>2</sup>-chih*—unusual.

災 *tsai<sup>1</sup>*—calamity; evil.

## Notes.

a. 非雨也 ..... Compare lesson I, 1 note c.

b. 將成雨點 ..... Compare lesson IV, 1, note b.

c. 爲高處冷風所吹 ... Compare lesson II, 3, note c.

- d. 小者 ..... Compare lesson III, 2, note a.  
 e. 如豆 ..... Compare lesson III, 2, note e.  
 f. 非常之災 ..... Compare lesson III, 1, note d.

## TRANSLATION

### Hail.

An autumn day was very sultry, and the heat did not abate. Suddenly (the sky) darkened on all sides, and a strong wind blew. Small pieces of ice, jostling each other in the air, poured down upon the earth with noise. The rattle (of hail) against the roof tiles and eaves bells was deafening (聒耳). A boy was startled (by it) and asked (his father), "The day was just (方) (so) hot, how (then) (can we) have snow?"

His father said, "(It is) not snow; it is called hail".

"Where does hail come from?" asked the boy.

The father said, "When water vapors, about (將) to be transformed into rain drops, are suddenly exposed (爲) . . . . 所吹) to a cold wind in the high zones (高處) (of the atmosphere), they instantly congeal into pieces of ice (which) fall down in disorder. The smaller ones are as big as peas, the large ones are of the size of a hen's egg. (Hail) injures crops, hurts men and cattle, destroys huts and hovels, and very often causes enormous (lit. unusual) calamities."

## 3.

## Grammatical section

C. 高等 *kao<sup>1</sup>-teng*—Superlative particles.

The superlative particles indicate the highest degree of a quality, state, or action.

These particles are:

甚 *shen<sup>4</sup>*, 最 *tsui<sup>4</sup>*, 頗 *p'o<sup>1</sup>*, 極 *chi<sup>2</sup>*, 至 *chih<sup>4</sup>*,  
 迴 *ch'iu<sup>3</sup>*, 殊 *shu<sup>1</sup>*, 綦 *ch'i<sup>2</sup>*, 切 *ch'ieh<sup>4</sup>*, 盡 *chin<sup>4</sup>*,  
 絕 *chüeh<sup>2</sup>*, 儘 *chin<sup>3</sup>*.

## Examples of using the superlative particles.

I. 好之甚也 2. 甚相親 3. 甚不相宜 4. 其費

甚大 5. 凌辱已甚 6. 最優之禮 7. 最西之處

8. 暹羅爲西南之最 9. 頗久 10. 頗願 11. 頗覺

不安 12. 極爲明晰 13. 阻碍之極 14. 極以爲是

15. 極表同情 16. 樂極生悲 17. 其可謂至德也

18. 爲天子父貴之至也 19. 是爲至要 20. 至關

緊要 21. 迴不相同 22. 迴異前時 23. 殊不可解

24. 殊不然 25. 殊屬可憐 26. 軍律綦嚴 27. 人命

關係綦重 28. 切不可 29. 切勿 30. 切要 31. 切切

32. 此等惡習尙未盡息 33. 儘先補用 34. 儘東

35. 妙絕 36. 絕色 37. 駭絕



## Vocabulary.

**親** *ch'in<sup>4</sup>* — to love; to be attached. Relatives; parents. Personal.

**相親** *hsiang-ch'in<sup>1</sup>* — related.

**宜** *i<sup>2</sup>* — fit; proper; reasonable

**相宜** *hsiang-i<sup>2</sup>* — suitable.

**費** *fei<sup>4</sup>* (252) — to spend; to waste.

**凌** *ling<sup>2</sup>* (543) — ice; pure. To oppress. *To insult.*

**辱** *ju<sup>4</sup>* — to disgrace; to insult.

**凌辱** *ling-ju<sup>4</sup>* — to disgrace; to insult.

**最** *tsui<sup>4</sup>* — very; extremely.

**優** *yu<sup>1</sup>* (412) — excellent; abundant.

**禮** *li<sup>2</sup>* (735) — ceremony; etiquette; politeness. Presents; offerings.

**遲** *hsien<sup>1</sup>* — the sun rising.

**羅** *lo<sup>2</sup>* — a net; gauze; a thin kind of silk. To spread; to arrange.

**暹羅** *hsien-lo<sup>2</sup>* — Siam.

**南** *nan<sup>2</sup>* — the south.

**頗** *p'o<sup>1</sup>* (537) — quite; very.

**覺** *chio<sup>2</sup>* (*chüeh<sup>2</sup>*) (692) — to feel; to perceive.

**極** *chi<sup>2</sup>* (241) — the extreme limit; very; utmost.

**明** *ming<sup>2</sup>* — bright; light; clear; intelligent.

**晰** *hsi<sup>4</sup>* (211) — clear; bright.

**明晰** *ming-hsi<sup>1</sup>* — clear; perspicuous.

**阻** *tsu<sup>3</sup>* — to hinder; to impede.

**礙, 碍** *ai<sup>4</sup>* (794) — to hinder; to obstruct.

**阻碍** *tsu-ai<sup>4</sup>* — an obstacle; to impede.

**以爲** *i-wei<sup>4</sup>* — to consider; to think.

**表** *piao<sup>2</sup>* — external; to manifest.

**情** *ch'ing<sup>2</sup>* (82) — feelings; passions. Circumstances.

**同情** *t'ung - ch'ing<sup>2</sup>* — sympathy.

**樂** *lo<sup>4</sup>* — pleasure; joy. Read *yüeh<sup>4</sup>* — music.

**悲** *pei<sup>1</sup>* (418) — to grieve; to be sad.

**關** *kuan<sup>4</sup>* a frontier gate; a pass. To shut. To connect; to concern.

**緊要** *chin-yao<sup>4</sup>* — urgent; important.

**迴** *ch'iung<sup>2</sup>* — distant. Very; extremely.

**相同** *hsiang-t'ung<sup>2</sup>* — alike.

**異** *i<sup>4</sup>* — different. strange; rare. Foreign.

**殊** *shu<sup>1</sup>* (499) — to kill. Different. Very; extremely.

**憐** *lien<sup>2</sup>* (275) — to pity.

**軍** *chün<sup>1</sup>* — an army; military.

律	<i>li<sup>4</sup></i> - a rule; a law; to regulate.	習	<i>hsi<sup>2</sup></i> —to practise; a custom
綦	<i>ch'i<sup>2</sup></i> (102) — very; the utmost	息	<i>hsi<sup>2</sup></i> —to breathe. <i>To stop</i> ; to rest. Interest on money.
嚴	<i>yen<sup>2</sup></i> —majestic; severe.	儘	<i>chin<sup>3</sup></i> (607) — utmost; extreme; totally; entirely; a superlative particle.
命	<i>ming<sup>4</sup></i> —the will of God; fate; destiny. An order. Life.	先	<i>hsien<sup>1</sup></i> — before ; former; past.
關係	<i>kuan<sup>1</sup>-hsi</i> —to involve ; to concern.	補	<i>pu<sup>3</sup></i> (597)—to patch; to repair; to fill up; to help.
係	<i>hsi<sup>4</sup></i> (887)—to connect; to involve; to be.	補用	<i>pu yung<sup>4</sup></i> —a candidate.
勿	<i>wu<sup>4</sup></i> - do not; not.	東	<i>tung<sup>1</sup></i> —the east.
此等	<i>tz'u-teng<sup>3</sup></i> —such; of this kind.	絕	<i>chiüeh<sup>2</sup></i> —to break off; to interrupt. Decidedly. Very; extremely.
惡	<i>o<sup>4</sup></i> —wicked; vicious. Read <i>wu<sup>1</sup></i> —to hate; to dislike. Read <i>wu<sup>1</sup></i> —how? where? an interrogative particle.	色	<i>se<sup>4</sup></i> —color ; looks; beauty. Lust.
		駭	<i>hsieh<sup>2</sup></i> —startled ; frightened.

## TRANSLATION.

1. The very best.
2. Closely related to.
3. Extremely unsuitable.
4. These expenses are very large.
5. Already (已) very much disgraced.
6. The most courteous treatment.
7. The extreme west.
8. Siam is in the most extreme south-west.
9. For a long time.
10. Very anxious.
11. To be very much distressed.
12. Extremely clear.
13. A very great obstacle.

14. To consider (以爲) as perfectly right (是).
15. To completely sympathise with.
16. Too great joy will bring about (生) sadness.
17. This may be called perfect virtue.
18. To be the father of the emperor is the greatest honor.
19. This is most important.
20. Of the highest importance.
21. By no means alike.
22. Very different from former days.
23. It is quite inexplicable.
24. Not at all so.
25. Truly lamentable.
26. The military discipline is very strict.
27. The murder of a man is a question of the gravest importance.
28. Cannot on any account.
29. Do not by any means.
30. Very important.
31. Very urgent.
32. These kinds (此等) of evil practices have not yet entirely  
ceased.
33. First (on the list) of the candidates.
34. On the extreme east.
35. Very good !
36. Very beautiful.
37. Greatly surprised.

## LESSON VI.

## 1

## 周幽王

周幽王惑<sup>a</sup>於褒姒。出入必與<sup>b</sup>之同乘。馳驅戈獵。以適褒姒之意。褒姒性不喜笑。王欲其笑。萬端<sup>c</sup>故不笑。王嘗爲烽燧。與諸侯約曰。有寇至則舉之。諸侯當悉來援。幽王欲悅褒姒。爲舉烽火。諸侯至而無寇。褒姒乃大笑。其後戎人攻幽王。王舉烽燧徵兵。諸侯不信。皆莫至。戎人遂殺王於驪山下。虜褒姒而去。

## 周幽王

周幽王被褒姒迷住。出入永和他坐一輛車。帶着他跑馬打獵。爲是叫他心裏滿意。褒姒生來不愛笑。幽王千方百計的引他笑。他到了兒不笑。幽王原先曾預備狼煙。跟諸侯約定說。倘然有賊來。就把狼煙點起來。諸侯應當一齊來救。幽王打算討褒姒喜歡。就給點起狼煙來。諸侯來了。並沒有賊。褒姒於是乎大笑。後來犬戎的人來攻打。



了去。把褒姒搶山的下頭。王殺在驢人竟把幽來。犬戎的不信全沒招兵。諸侯點起狼煙幽王幽王

## Vocabulary

周 *chou*<sup>1</sup>—to surround. *Name of a dynasty.*

幽 *yu*<sup>4</sup> (876) — dark; secret. Subtle.

周幽王 *chou-yu-wang*<sup>2</sup>— the name of a ruler of the Chou dynasty.

惑 *huo*<sup>4</sup> (333) — doubt; suspicion. *To charm. To fascinate.*

褒 *pao*<sup>1</sup> (758) — long robes conferred by the emperor.

姒 *ssu*<sup>4</sup>—an elder sister.

褒姒 *pao-ssu*<sup>4</sup> — a proper name.

必 *pi*<sup>4</sup>— necessary ; must; certainly; surely.

乘 *ch'eng*<sup>2</sup> — to mount on; to ride.

馳 *ch'ih*<sup>2</sup> — to run fast; to chase.

驅 *chü*<sup>1</sup> (696)—to drive away; to urge on.

馳驅 *ch'ih - ch'u*<sup>1</sup> — to ride fast.

弋 *i*<sup>4</sup>—to shoot with bow and arrow.

適 *shih*<sup>4</sup>—to go to; to reach. To happen. *To suit*; just now.

適意 *shih-i*<sup>4</sup>—to please ; to humor.

性 *hsing*<sup>4</sup> — nature; temper.

喜 *hsi*<sup>3</sup> — joy ; gladness ; to like.

笑 *hsiao*<sup>4</sup> (463)—to laugh; to smile.

端 *tuan*<sup>1</sup> (614)—a beginning; an extremity ; *way*; means.

萬端 *wan-tuan*<sup>1</sup>—by all possible means.

嘗 *ch'ang*<sup>2</sup> (584)—to taste; to try. Past; *formerly*; a particle of completed action.

烽 *feng*<sup>1</sup> (148) — a conical brick structure in which to light a beacon fire.

燧 *sui*<sup>4</sup> (288)—flame ; fire.

烽燧 *feng - sui*<sup>4</sup> — beacons; beacon fires.

諸 *chu*<sup>1</sup> (192)—all ; every. At; on ; to ; about. An interrogative particle.

侯 *hou²*—a marquis; noble.  
 諸侯 *chu-hou²* — princes of feudal states.  
 約 *yo¹* (*yüeh¹*)—to bind; an agreement; to make an agreement; to agree with.  
 寇 *k'ou⁴*—to rob; robbers.  
 舉 *chü³* (691)—to raise; to appoint; to undertake; to perform.  
 悉 *hsi³*—all; altogether; fully; minutely.  
 悅 *yüch⁴* — to please; to be pleased.

火 *huo³*—fire; flame; to burn.  
 戎 *jung³* — weapons of war. *Wild tribes of the west.*  
 攻 *kung¹* (8)—to attack; to assault.  
 徵 *cheng¹*—to levy; to collect (duties); to recruit (troops).  
 兵 *ping¹*—a soldier; military.  
 殺 *sha¹* (399)—to slay; to kill.  
 驪 *li⁴* (320)—a black horse. *Name of a mountain.*  
 虜, 擄 *lu³* (*lo³*)—to seize; to take captive; a prisoner.

### Notes.

惑於褒姒 . . . . here 於 means: "by", "with".

### Similar examples.

殺於其父 . . . . he was killed by his father.

死之於刀 . . . . killed him with a sword.

(死 *ssu³*—here: to kill).

治人者·食於人·天下之通義也 . . . . those who govern men should be supported (食) by men,—it is the universal principle of the world.

(治 *chih⁴*—to govern; 通 *t'ung¹*—through; general; all;

義 *i⁴*—righteous; principle).

與之同乘 . . . . 與 here means: "with".

## Similar examples.

- 與民同樂 - - - - - to enjoy with the people.  
 約與國 - - - - - to make treaties with states.  
 c. 以適 - - - - - Compare lesson II, 1, note a.  
 d. 褒姒之意 - - - - - Compare lesson I, 1, note f.  
 e. 故不笑 - - - - - 故 here is an adversative particle,—  
     "yet", "still".

## Similar examples.

- 明知故問 - - - - - to know perfectly well and yet to  
     put questions.  
 明知故犯 - - - - - to be quite aware (of what one is  
     doing) and yet to commit the crime.  
 (犯 *fan*<sup>4</sup>—a crime; to transgress).  
 f. 王嘗爲烽燧 - - - - - 嘗 here is a particle of completed  
     action (vid. lesson XV).

## Similar examples.

- 嘗聞 - - - - - I have heard.  
 子食於有喪者之側. 未嘗飽也 - - - - - when the  
     Master was eating by the side of a mourner he never ate  
     to the full.  
 (喪 *sang*<sup>1</sup>—to mourn; 側 *ts'e*<sup>4</sup>—side; 飽 *pao*<sup>3</sup>—full; replete).  
 g. 諸侯當悉來 - - - - - Compare lesson IV, 3.  
 h. 諸侯至而無寇 - - - - - Compare lesson I, 3, note c.

- 褒姒乃大笑 - - - - - Compare lesson I, 2, note c.  
 皆莫至 - - - - - Compare lesson IV, 3.  
 虜褒姒而去 - - - - - Compare lesson III, 2, note d.

## TRANSLATION

### Prince Yu of the Chou dynasty.

Prince Yu of the Chou dynasty was fascinated by (his favorite) Pao-ssu. He used to ride (出入) with her (之) always in the same chariot. In order to please her he often made excursions (馳驅) and went hunting (with her).

Pao-ssu by nature did not like to laugh. The prince tried by many ways to make her laugh, yet (故) she did not laugh. Earlier he had put up beacons, having agreed (約曰) with the feudal princes that in case of invasion of enemies (lit. robbers) he would light (lit. raise) the beacon fires (之), and the feudal princes should all come to the rescue. Wishing to give pleasure to Pao-ssu, prince Yu sent an order (爲) to light the beacon fires. The feudal princes (all) arrived, but (而) there were no enemies, and Pao-ssu laughed outright.

After that the western wild tribes attacked prince Yu, and he lighted the beacon fires to call together the troops. (But) the feudal princes did not give it credence, and not one of them came (to the rescue). Thereupon (遂) the barbarians slew the prince at the foot of the mountain Li and having taken Pao-ssu (with them) went back.



## 雨

春雨連綿。浹旬不已。兒問母曰。雨從何來。母曰。地上之水。爲日光所熏。蒸化汽上升。聚而爲雲。遇冷則成雨矣。他日兒隨母入廚下。母注水入釜。須臾水沸。蒸汽上騰。母告兒曰。此水熱而化汽也。揭其蓋視之。蓋中水凝如球。滴瀝而下。母又告兒曰。此汽冷而化水也。兒恍然曰。今乃知降雨之理矣。

## 雨

有一次春天連陰雨。一下十天不住。有個小孩子問他母親說。雨是由那裏來的。他母親說。地下的水。叫日光蒸晒的變成汽。起到上頭。聚到一處。變成雲彩。一遇冷。汽就成了雨。改日這孩子隨着他母親來到廚房。他母親把水倒在鍋裏。過了會子水開了。蒸汽向上直冒。他母親告訴他兒子說。這是水熱了變成汽了。打開蓋兒一看。蓋兒上水結成小

珠似的。直往  
下滴搭。他母  
親又告訴他  
兒子說。這是  
汽涼了化成  
水了。那孩子  
恍然大悟說  
道。我現在可  
明白了。下雨  
了。

# Vocabulary.

- |    |  |    |   |
|----|--|----|---|
| 春  | ch'un <sup>1</sup> —spring.  | 化  | hua <sup>1</sup> —to change; to transform; to melt.                                 |
| 連  | lien <sup>2</sup> —to connect; to continue.                                  | 聚  | chii <sup>4</sup> (627)—to collect; to assemble.                                    |
| 綿  | mien <sup>2</sup> —soft; spreading; continuous.                              | 雲  | yii <sup>2</sup> (875)—clouds.  |
| 連綿 | lien-mien <sup>2</sup> —without interruption.                                | 遇  | yii <sup>4</sup> (575)—to meet; to happen.  |
| 浹  | chieh <sup>1</sup> (455)—moist; damp. A complete circuit.                    | 他  | t'a <sup>1</sup> —he; she; it. Other; another.                                      |
| 旬  | hsiün <sup>2</sup> —a period of ten days. A period of 10 years.              | 廚  | ch'u <sup>2</sup> (738)—a kitchen.  |
| 浹旬 | chieh-hsiün <sup>2</sup> —a period of ten days.                              | 汴  | chu <sup>4</sup> (81)—to pour. To fix the mind on.                                  |
| 母  | mu <sup>3</sup> —a mother.   | 釜  | fu <sup>3</sup> (530)—a coldron; a boiler; a kettle.                                |
| 從  | ts'ung <sup>2</sup> —to follow. To agree; to obey. From; by; through; since. | 須  | hsü <sup>1</sup> —to expect. Necessary; must. A moment.                             |
| 光  | kuang <sup>1</sup> —light; brightness. Glory; honour.                        | 臾  | yii <sup>2</sup> —a moment; a little while.   |
| 熏  | hsün <sup>1</sup> —vapor; fog; smoke.  | 須臾 | hsü-yü <sup>2</sup> —a little while.  |
| 蒸  | cheng <sup>1</sup> (522)—twigs of hemp. To steam.                            | 沸  | fei <sup>4</sup> (252)—to bubble up; to boil.                                       |
| 熏蒸 | hsün-cheng <sup>1</sup> —to evaporate; to heat.                              | 騰  | t'eng <sup>2</sup> (468)—to mount; to ascend.                                       |
| 汽  | ch'i <sup>4</sup> —steam.  | 揭  | chieh <sup>1</sup> —to lift up. To make known.                                      |
|    |  | 蓋  | kai <sup>4</sup> —to cover. To build. To seal. A lid. Because. An initial particle. |

視	<i>shih</i> <sup>4</sup> (514)—to see; to regard.	瀝	<i>li</i> <sup>4</sup> (513)—a drop; to drip.
凝	<i>ning</i> <sup>2</sup> —to congeal; to stiffen; to condense.	滴瀝	<i>ti-li</i> <sup>4</sup> —to drip; to drop.
球	<i>ch'iu</i> <sup>2</sup> (524)—a precious gem. A ball.	恍	<i>huang</i> <sup>3</sup> (390)—wild, mad.
滴	<i>ti</i> <sup>1</sup> (590)—to drop; to drip; a drop.	恍然	<i>huang</i> <sup>3</sup> - <i>jan</i> —to suddenly understand.
		理	<i>li</i> <sup>3</sup> (527)—abstract right; principle. To manage.

### Notes.

- a. 地上之水 ----- Compare lesson III, 1, note d.  
 b. 爲日光所熏蒸 --- Compare lesson II, 3, note c.  
 c. 聚而爲雲 ----- Compare lesson III, 2, note d.  
 d. 此水熱而化汽 --- Compare lesson III, 1, note c.  
 e. 凝如球 ----- Compare lesson III, 2, note c.  
 f. 滴瀝而下 ----- Compare lesson I, 1, note b.  
 g. 今乃知 ----- Compare lesson I, 2, note c.  
 h. 降雨之理 ----- Compare lesson II, 3, note a.

### TRANSLATION

#### Rain.

It rained in spring for ten days without interruption. A boy asked his mother, "Where does rain come from?" His mother said, "Water upon the earth under influence of the

sun-shine changes into vapor and rises (in the air). (There) the vapor thickens and forms clouds. When exposed to the cold it produces rain."

Another day the boy went with his mother down to the kitchen. The mother poured some water into (入) a kettle. Soon the water boiled, and the vapor rose. The mother told her son, "This water became hot, and therefore changed into vapor." She raised the lid of the kettle and looked at it (之). Inside the lid the water condensed (into small drops) like small globes which dripped down. The mother again said to her son, "This vapor is chilled, and therefore changed into water."

The boy exclaimed (lit. said) suddenly, "Now then I know all about rain (lit. the principle of the raining)!"

### 3.

## Grammatical section.

### D. 低等 *ti<sup>1</sup>-teng*—Limiting particles.

The limiting particles imply to a quality, a state or an action a character of exclusiveness, and correspond very nearly to the expressions: "only", "solely", "exclusively" etc.

These particles are:

僅 *chin<sup>3</sup>*, 但 *tan<sup>4</sup>*, 第 *ti<sup>4</sup>*, 惟 *wei<sup>2</sup>*, 只 *chih<sup>3</sup>*, 徒 *t'u<sup>2</sup>*.



## Examples of using the limiting particles.

善不足以為政	無銷場	只此而已	只顧自己	惟汝是問	惟當如此	第余則否	7. 不第如此	5. 但求塞責	3. 僅足自給	1. 僅及一年
	18. 徒悲無益	17. 只怕此貨仍	15. 只死而已	13. 惟利是視	11. 豈惟一人	9. 第不知耳	8. 人皆好之	6. 但託空言	4. 但願如此	2. 僅幸得免
	19. 徒		16.	14.	12.	10.				

## Vocabulary.

及	<i>chi</i> <sup>2</sup> —to come up; to reach to.	好	<i>hao</i> <sup>3</sup> —good; right; well; very. Read <i>hao</i> <sup>4</sup> —to like; to love.
免	<i>mien</i> <sup>3</sup> —to avoid, to escape; to spare.	余, 予	<i>yii</i> <sup>2</sup> —I; we.
給	<i>chi</i> <sup>3</sup> —to give; to provide.	否	<i>fou</i> <sup>6</sup> —not; on the contrary.
但	<i>tan</i> <sup>4</sup> (793)—only; merely. Yet; still.	耳	<i>erh</i> <sup>3</sup> —a final particle.
塞	<i>sai</i> <sup>4</sup> ( <i>se</i> <sup>4</sup> ) (100)—to close; to block; to cork.	惟	<i>wei</i> <sup>2</sup> —only; but. To think; to care for.
塞責	<i>sai-tse</i> <sup>2</sup> —to evade responsibility.	利	<i>li</i> <sup>4</sup> —sharp; clever. Profit; advantage. Interest on money.
託	<i>t'o</i> (373)—to entrust with; to engage; to request.	己	<i>chi</i> <sup>3</sup> —self; personal.
託言	<i>t'o-yen</i> <sup>2</sup> —to make excuses.	自己	<i>tzu-chi</i> <sup>3</sup> —self.
第	<i>ti</i> <sup>4</sup> (249)—order; sequence; a class; a grade. Only; yet.	怕	<i>p'a</i> <sup>4</sup> (804)—to fear; to dread.

貨	<i>huo</i> <sup>4</sup> —goods; merchandise.	銷場	<i>hsiao-ch'ang</i> <sup>2</sup> —a market.
仍	<i>jeng</i> <sup>2</sup> —still; yet; again.		
銷	<i>hsiao</i> <sup>1</sup> (124)—to melt. To consume.	徒	<i>t'u</i> <sup>2</sup> —a follower; a servant. Empty; in vain. Only.
場	<i>ch'ang</i> <sup>2</sup> (238)—an area; a place.	政	<i>cheng</i> <sup>4</sup> (127)—government; administration.

## TRANSLATION

1. A year has barely elapsed.
2. I have only luckily escaped.
3. Barely enough to support oneself.
4. I only wish it to be so.
5. Seeking (求) only to evade responsibility.
6. Only to make excuses.
7. It is not only thus.
8. All like him, only I do not.
9. Only do not know.
10. It must only be thus.
11. How is it only one person?
12. You alone are responsible (是問)
13. To care solely for profit.
14. To care only for oneself.
15. Death is the only alternative (lit. only to die and that is all).
16. Only this and nothing more.
17. Only I fear that these goods will still have no market.
18. Mere weeping is of no avail.
19. Kindness alone is not a sufficient (qualification) for government (lit. for (以) making government).

## LESSON VII.

1.

## 齊景公

齊景公之時。雨雪三日而不霽。公被狐白之裘坐堂中。晏子入見。立有間。公曰。怪哉。雨雪三日而天不寒。晏子對曰。北風甚烈。民苦皸瘃。君居深宮故不覺耳。嬰聞古之賢君。飽而知人之飢。溫而知人之寒。逸而知人之勞。今君不知也。失君道矣。公曰善。寡人聞命矣。乃令出裘發粟與飢寒者。

## 齊景公

齊景公的時候。有一次下雪。下了三天不晴。齊景公穿着狐腋的皮襖。坐在大堂上。晏子進去謁見。站了一會兒。齊景公說。怪呀。連下三天雪。竟自不冷。晏子答道。北風颳得很厲害。人民都凍壞了。大王住在深宮。不覺會就是了。我聽說古時賢明的君主。自己吃飽知道別人的餓。自己暖知道別人的冷。自己安逸知道別人的勞苦。現今大

人。挨餓受凍的  
衣米糧給那  
令去。發放皮  
是乎傳下命  
我明白了。於  
道好。你說的  
理了。齊景公  
是爲君的道  
王不知道。不

## Vocabulary.

**景** *ching<sup>3</sup> (747)* - bright; beautiful. Scenery. Here: a proper name.

**齊景公** *ch'i-ching-kung<sup>1</sup>* - duke Ching of the Ch'i State.

**雨雪** *yii-hsüeh<sup>3</sup>* - to snow.

**霽** *chi<sup>4</sup> (421)* - rain ceasing and sky clearing.

**被** *pei<sup>1</sup>* - a coverlet. To put on; to wear. A sign of passive.

**狐** *hu<sup>2</sup>* - the fox.

**白** *pai<sup>3</sup> (po<sup>2</sup>)* - white; bright; pure.

**狐白** *hu-po<sup>2</sup>* - fox breast (this part of the fox skin is white).

**裘** *ch'iu<sup>2</sup> (524)* - fur garments.

**堂** *t'ang<sup>3</sup>* - a hall, an ancestral hall.

**晏** *yen<sup>1</sup> (555)* - bright; quiet.

**晏子** *yen-tzu<sup>3</sup>* - a proper name.

**間** *chien<sup>1</sup>* - a space between; during; in. A while.

**有間** *yu-chien<sup>1</sup>* - a little while.

**寒** *han<sup>2</sup>* - cold; poor.

**對曰** *tui-yüeh<sup>1</sup>* - to reply.

**北** *pei<sup>3</sup>* - the north.

**苦** *k'u<sup>3</sup> (702)* - bitter. Afflicted; in bad circumstances.

**皸** *chün<sup>1</sup> (838)* - the skin chapped as from cold.

**瘡** *chu<sup>2</sup> (292)* - sores from cold.

**皸瘡** *chün-chu<sup>2</sup>* - to be frost-bitten; to starve from cold.

**宮** *kung<sup>1</sup>* - a palace. A dwelling. A temple.

**嬰** *ying<sup>1</sup>* - infant. Here: name of Yen-tzu.

**古** *ku<sup>3</sup>* - ancient; old.

**賢** *hsien<sup>2</sup> (643)* - virtuous; good; worthy.

**飽** *pao<sup>3</sup> (225)* - full of food; satiated.

**溫** *wen<sup>1</sup> (606)* - warm; gentle.

**逸** *i<sup>4</sup>* - indulgence; ease; idle.

**勞** *lao<sup>2</sup>* - to toil; to labour.

**道** *lao<sup>4</sup>* - a road; a path; a way. The true path; the truth. A district; a circuit.



寡 *kua*<sup>3</sup>—few; little; rare.  
Alone. A term of humility applied by princes to themselves.

寡人 *kua-jen*<sup>2</sup>—I of little worth,—I, the sovereign.

令 *ling*<sup>1</sup>—to order; to bid; to cause. Good; honourable.

發 *fa*<sup>1</sup>—to send forth; to issue. To rise; to manifest.

### Notes.

- a. 雨雪三日·而天不寒 ---- 而 here is an adversative particle.  
Compare lesson I, 3, note c.
- b. 古之賢君 ----- 之 here is a sign of adjective.  
Compare lesson III, 1, note d.
- c. 人之饑 ----- 之 here is a sign of the possessive case.  
Compare lesson I, 1, note f.
- d. 乃令 ----- Compare lesson I, 2, note c.

### TRANSLATION

#### Duke Ching of Ch'i.

In the time of duke Ching of Ch'i it snowed once for three days without interruption. The duke, clothed (被) in a fox fur garment was sitting in (his) palace. Yen-tzu came to see him. After (Yen-tzu) stood by him for a while, the duke said, "What a strange thing (怪哉). It snowed for three days, and yet (而) it is not cold." Yen-tzu replied, "The north wind is violent; the people are in grief and are starving from cold. You are sitting (居) inside the palace and therefore (故) do not feel cold. I have heard that the ancient virtuous princes being filled still (而) knew about the people's hunger, being warm still knew about people's cold, being at ease still knew about people's hardships. And you know nothing about it. (It is evident that) you have lost the ruler's virtue".

"Good," said the duke.—"be it so (lit. I obey)", and then (乃) he ordered warm garments and rice to be distributed to (與) the hungry and frost-bitten people.

## 物質

有水一塊。以火煮之。化爲水。更煮之。化爲汽。是一物而三變也。水體堅凝。故爲定質。水體流動。故爲流質。汽則升於空中。有時可見。有時不可見。故爲氣質。惟油亦然。稍冷之時。卽凝結爲定質。燃之以火。則自焚。而成氣質矣。要之遇冷則氣變爲流。流變爲定。遇熱則定變爲流。流變爲氣。凡世間無生之物。多有此三變。而水與油其最著者矣。

## 物質

拿一塊冰。用火煮他。就變成水。再煮就變成汽。說起來一樣物件。竟有三樣變化。水的體質是堅硬的。所以算作定質。水的體質是流動的。所以算爲流質。汽就往空中起。有時候看得見。有時就看不見。所以算作氣質。油也是如此。稍冷的時候。就凝成定質。用火一點。就自己燒着。變成氣質。總之遇了冷。氣質就變成流質。流質變成定質。遇了熱。定質變

成的流質。質變成氣。質。凡是世  
 上沒有生性的物件。多半有這  
 三樣變化。其中水和油是最顯  
 明的了。

## Vocabulary

質 *chih<sup>4</sup>*—matter ; substance; stuff.

煮 *chu<sup>3</sup>* (192) — to boil ; to cook; to heat.

變 *pien<sup>4</sup>*—to change; to alter; to transform.

體 *t'i<sup>3</sup>*—the limbs; the body.

堅凝 *chien-ning<sup>2</sup>*—hard.

定 *ting<sup>4</sup>*—to fix; to settle; to arrange.

定質 *ting<sup>4</sup>-chih*—solid state of matter; solid substance.

流 *liu<sup>2</sup>* (871) — to flow ; to move about. A kind; a class.

流動 *liu<sup>2</sup>-tung*—to flow; to stream; liquid.

流質 *liu<sup>2</sup>-chih* — fluid state of matter; fluid substance.

氣 *ch'i<sup>4</sup>*—breath; air. Temper.

氣質 *ch'i<sup>4</sup> - chih* — gaseous state of matter ; gaseous substance.

惟 *wei<sup>2</sup>*—here; "and"

油 *yu<sup>2</sup>* (818)—oil; fat.

亦然 *i-jan<sup>2</sup>*—also thus.

稍 *shao<sup>1</sup>* (124) — slightly; somewhat.

卽 *chi<sup>2</sup>*—to come to. Now; immediately. Even; if; then. A consequential particle.

凝結 *ning - chieh<sup>2</sup>* — to condense.

燃 *jan<sup>3</sup>* (459) — to burn ; to heat.

焚 *fen<sup>2</sup>*—to burn.

要之 *yao<sup>4</sup>chih* — to sum up; in a word.

凡 *fan<sup>2</sup>*—all; every; generally

世 *shih<sup>4</sup>*—an age; one's life. The world.

世間 *shih-chien<sup>1</sup>* — upon the earth.

無生之物 *u-sheng<sup>1</sup>-chih-wu* — inanimate objects.

著 *chu<sup>4</sup>* (192) — to make manifest; to display; to excel; conspicuous.

## Notes.

- a. 以火煮之 . . . . Compare lesson I, 3, note a.
- b. 更煮之 . . . . . 更 here is an intensifying particle.  
Compare lesson III, 3.
- c. 卽凝結 . . . . . 卽 here is a consequential particle,—  
“then”, “therefore” (vid. lesson XVII).

## Similar examples.

非此卽彼 . . . . if not this then that.

生人不能一日無用.卽不可一日無財 . . . .  
living men cannot for a single day be without using  
things and therefore cannot for a single day be without  
funds.

(財 *ts'ai*<sup>2</sup>—wealth; funds).

作錯肯認錯.卽爲好人 . . . . after committing a  
fault, to be willing to acknowledge one's fault; this  
(then) is a good man.

(作 *tso*<sup>4</sup>—to make; to do; 錯 *ts'o*<sup>4</sup>—mistake; 肯 *k'en*<sup>3</sup>  
—to wish; 認 *jen*<sup>4</sup>—to recognize).

d. 焚而成氣質矣 . . . . Compare lesson III, I, note c.

e. 水與油 . . . . . 與 here is a conjunctive particle  
(vid. lesson XII).

## Similar examples.

二與一爲三 . . . . . two and one make three.

道二.仁與不仁 . . . . there are two paths,—kindness  
and unkindness.



富貴與人之所欲也 . . . riches and honor are what men desire.

(富 *fu*<sup>4</sup>—wealth; 之 *chih*<sup>1</sup>—here is an expletive).

## TRANSLATION

### Substances of Matter.

If we take (lit. there is) a piece of ice and heat it upon (lit. by—以) the fire, it will change into water. (If we) heat it (之) more (更), it will change into vapor. They are the three states of one thing (lit. one thing and three changes). The composition of ice (冰體) is hard, therefore (故) it is a solid substance. The composition of water is liquid, therefore it is a liquid (fluid) substance. The vapor rises in the air; sometimes it is visible to us, sometimes not. It is a gaseous substance. And (with) oil it is exactly the same. Being slightly (稍) cooled it condenses and becomes (爲) a solid substance. (If we) heat it upon the fire, it burns and changes into a gaseous substance. To sum up (要之), under the influence of cold (遇冷) gaseous substances change into fluids, and fluids change into solids. Under the influence of heat solids change into fluids, and fluids change into gaseous substances. All inanimate objects upon the earth (世間) for the most part (多) have those three changes, but water and oil are particularly conspicuous (in that respect) (lit. water and oil those which are particularly curious).

## 3.

## Grammatical section

### THE COMPARATIVE PARTICLES.

The following are the particles which are used in comparative constructions.

#### A. Single particles:

比 *pi<sup>3</sup>*, 較 *chiao<sup>4</sup>*, 於 *yu<sup>2</sup>*, 乎 *hu<sup>2</sup>*

The single particles are used when two or many objects are compared and when one object is represented as more preferable to another or many others. The meaning of these particles corresponds to the English "than".

#### B. Compound particles:

寧 *ning<sup>2</sup>* . . . . 不 *pu<sup>1</sup>* (or 莫 *mo<sup>4</sup>*), 寧可 *ning-k'o<sup>3</sup>* . . .  
 不可 *pu-k'o<sup>3</sup>*, 與其 *yü-ch'i<sup>2</sup>* . . . . . 不如 *pu-ju<sup>2</sup>* (or  
 莫如 *mo-ju<sup>2</sup>*, 不若 *pu-jo<sup>4</sup>*, 何如 *ho-ju<sup>2</sup>*, 寧 *ning<sup>2</sup>*)

The compound particles are used when two actions or states are compared and when one of them is represented as more preferable.

The combinations:

寧 *ning<sup>2</sup>* . . . . . 不 *pu<sup>1</sup>*, or 寧可 *ning-k'o<sup>3</sup>* . . . 不可  
*pu-k'o<sup>3</sup>*—mean:

"it is better . . . . . than"

The combinations:

與其 *yü-ch'i<sup>2</sup>* . . . . . 不如 *pu-ju<sup>2</sup>* (or 莫如 *mo-ju<sup>2</sup>*, 不  
 若 *pu-jo<sup>4</sup>*, 何如 *ho-ju<sup>2</sup>*, 寧 *ning<sup>2</sup>*) mean:

"as compared with . . . . . it is better (or "there is nothing equal" etc.)

When it is only stated that an object, state or action is more preferable without comparing it with any other, the particles: 不如 *pu-ju*<sup>2</sup>, 不若 *pu-jo*<sup>4</sup>, 寧 *ning*<sup>2</sup>, are used. These particles correspond to the English expressions:—"better", "it is better".

### Examples of using the comparative particles

1. 番人造船比中國更固。 2. 番山材木比內地更堅。
3. 漢之爲患較江爲尤甚。 4. 此時進口之船較之岸邊房屋則高。 5. 死亦我所惡。所惡有甚於死者。 6. 貴於銀。 7. 子貢賢於仲尼。 8. 今天下之害民者莫甚於州縣之書吏差役。 9. 吾一日長乎爾。 10. 異乎吾所聞。
11. 寧死不去。 12. 寧可人負我。不可我負人。 13. 寧可正而不足。不可邪而有餘。 14. 寧減十年壽。莫受老來貧。
15. 寧作太平犬。莫作離亂人。 16. 寧可爲窮人補破衣。不可與富人爲妾。 17. 與其遲到。不如不到。 18. 與其悔之於終。不如愼之於始。 19. 伊已年老無用。不如服毒。
20. 寧缺而勿用。

## Vocabulary.

番 *fan<sup>1</sup>*—a time; a turn; Aborigines; savages.

番人 *fan<sup>1</sup>-jen*—a foreigner (an old term; now—

外國人 *wai<sup>4</sup>-kuo-jen*:

西洋人 *hsi<sup>1</sup>-yang-jen*).

造 *tsao<sup>4</sup>*—to make; to create; to build.

船 *ch'uan<sup>2</sup>*—a boat; a ship.

比 *pi<sup>3</sup>* (317)—to compare; a comparative particle. Read *pi<sup>1</sup>*—to follow; to meet; to arrive. When; as soon.

中國 *chung-kuo<sup>2</sup>*—the Middle Kingdom; China.

固 *ku<sup>4</sup>* (702)—strong; firm. Assuredly. Constant. Obstinate.

材 *ts'ai<sup>2</sup>* (22)—stuff; materials.

材木 *ts'ai<sup>2</sup>-mu*—timber.

內地 *nei-ti<sup>4</sup>*—the interior.

漢 *han<sup>4</sup>* (107)—the large branch of the river Yang-tzu (揚子) which joins it at Hankow.

患 *huan<sup>4</sup>*—evil; calamity; to suffer.

江 *chiang<sup>1</sup>*—a river. Here: the Yang-tzu.

進 *chin<sup>4</sup>*—to advance; to enter.

口 *k'ou<sup>3</sup>*—the mouth; a mouth; a port; a pass.

岸 *an<sup>4</sup>*—a shore; beach; river-bank.

邊 *pian<sup>1</sup>*—a side; an edge; a margin; a bank; a border.

房 *fang<sup>2</sup>* (201)—a house; a room.

房屋 *fang<sup>2</sup>-wu*—houses; buildings.

銀 *yin<sup>2</sup>*—silver; wealth.

貢 *kung<sup>4</sup>* (8)—to present tribute. To levy a tax. Revenue.

子貢 *tzu-kung<sup>4</sup>*—a proper name.

尼 *ni<sup>2</sup>*—to stop. Near.

仲尼 *chung-ni<sup>2</sup>*—the common name of Confucius.

州 *chou<sup>1</sup>*—an islet. A department or political division; a sub-prefecture. A region.

縣 *hsien<sup>4</sup>*—to hang; to be suspended. District (a political division).

吏 *li<sup>4</sup>*—a government servant; an official.

書吏 *shu<sup>1</sup>-li*—a clerk.

差 *ch'ai<sup>1</sup>*—to send on official business. Read *ch'a<sup>1</sup>*—to err; difference; unlike.

役 *i<sup>4</sup>*—to serve; to employ as servant.

差役 *ch'ai-i<sup>4</sup>*—official servants; runners.

乎 *hu<sup>2</sup>*—here: *than*; a comparative particle.

爾 *erh<sup>3</sup>*—you. A final particle.

寧, 寧 *ning<sup>3</sup>*—peace; rest. How? Why? A comparative particle,—“it is better”

負 *fu<sup>4</sup>*—to carry on the back. To turn the back on; to be ungrateful.

正 *cheng<sup>4</sup>*—lawful; upright; straight. Genuine.

邪 *hsieh<sup>2</sup>*—deflected; corrupt; vicious. Magical.

減 *chien<sup>3</sup>* (344)—to diminish; to lessen.

年 *nien<sup>2</sup>*—a year.

壽 *shou<sup>4</sup>*—old age; longevity; the length of life.

受 *shou<sup>4</sup>*—to receive; to accept; to suffer.

貧 *p'in<sup>3</sup>* (395)—poor.

太 *t'ai<sup>4</sup>*—excessive; extreme; too.

平 *p'ing<sup>2</sup>*—even; level; peaceful.

太平 *t'ai-p'ing<sup>2</sup>*—great peace.

犬 *ch'üan<sup>3</sup>*—the dog.

離 *li<sup>2</sup>* (547)—to separate; to depart.

離亂 *li-luan<sup>4</sup>*—the civil war; disorder.

窮 *ch'iung<sup>2</sup>*—exhausted; poor.

破 *p'o<sup>4</sup>*—to break; to destroy.

衣 *i<sup>1</sup>*—clothes.

富 *fu<sup>4</sup>*—wealth; wealthy.

妾 *ch'ieh<sup>4</sup>*—a concubine.

遲 *ch'ih<sup>2</sup>* (726)—slow; late; to delay.

到 *tao<sup>4</sup>* (219)—to arrive; to reach.

悔 *hui<sup>3</sup>*—to repent; to regret.

終 *chung<sup>1</sup>* (541)—the end; final; extreme.

不如 *pu-ju<sup>2</sup>*—it is better.

慎 *shen<sup>4</sup>* (843)—to be careful; to be cautious.

始 *shih<sup>3</sup>*—to begin; the beginning.

伊 *i<sup>1</sup>*—he; she; it. This; that.

年老 *nien-lao<sup>3</sup>*—old.

無用 *wu-yung<sup>4</sup>*—useless; of no use.

毒 *tu<sup>2</sup>*—poison; poisonous.

服 *fu<sup>2</sup>*—clothes. To submit to; to serve. To subdue. To swallow.

缺 *ch'üeh<sup>1</sup>*—a want; a deficiency; a vacancy.

勿 *wu<sup>4</sup>*—not; do not.



## TRANSLATION

1. The ships built by foreigners are more solid than the Chinese ships (lit. China).
2. The timber from the foreign hills is more substantial than (the timber) from the interior.
3. The trouble caused by the Han is still greater (尤甚) than (較) (that caused by) the Yang-tzu (之 is an expletive).
4. At this time the vessels that enter the port are higher than the houses on the banks. (之 is a sign of the participle).
5. I dislike death indeed, but there is that which I dislike more than death.
6. More valuable than silver.
7. Tzu-kung is superior to Chung-ni.
8. Of the things in the world which hurt the people at the present time, there is nothing worse than the clerks and official servants of the sub-prefectures and districts.
9. I am a day older than you are.
10. Different from what I heard.
11. I would rather die than go.
12. Better to be the victim of ingratitude than to be ungrateful.
13. Better to be straightforward and wanting in ability (不足) than unprincipled and clever (有餘).
14. I would rather have my life shortened ten years than suffer poverty in my old age.
15. Better be a dog in times of general peace than a man in the midst of civil wars.
16. Better mend the torn clothes of a pauper than be the concubine of a rich man.
17. Better not come at all than come late.
18. Repentance at the end is not so good as caution in the beginning.
19. Being old and useless, she had better poison herself.
20. It is better to keep the post vacant and not employ any one.

## LESSON VIII.

## 1.

## 纏足之害

人有四肢。缺之則廢。傷之則病。廢病之人。世之所憫也。故有戕人之肢體者。衆必斥之。法必刑之。惡其不仁耳。父母愛子。無所不至。乃以纏足之虐。施於女子。使之終身病廢。豈不愛其女哉。亦狃於世俗之故耳。衛生之道。運動爲上。纏足則艱於行步矣。治家之道。勤勞爲貴。纏足則憚於操作矣。其爲害之大。非難知也。乃世之有女者。猶忍爲之。世之取妻者。猶必求之。雖身體日弱。家事日廢。曾不少恤。亦可謂至愚也已。

## 纏足之害

人皆有四肢。短了他就成廢人。傷了他就得病。凡是殘廢人病人。全是世上人所憐惜的。所以凡是損害人家四肢的人。大家必都責備他。法律必要懲治他。不過是恨他沒有仁慈心。父母愛子女無所不

至。却把那纏足的殘忍法子。行在自己女兒身上。叫他終身殘廢。難道是不愛惜他女兒嗎。也不過是狃於世俗的緣故。衛生的法子。以運動爲先。纏足就難於運動了。治家的道理。貴乎勤勞。纏足就怕操作了。這件事有大害。並不是難以明白的。可是世間有女兒的人。仍然忍心去做。世間娶妻的人。仍然必定要纏足的。雖然他女兒的身子。一天比一天弱。家裏的事。一天比一天壞。却並不顧惜。也可以算作糊塗極了。

### Vocabulary.

纏	ch'an <sup>2</sup> (830)—to bind up; to bandage.	斥	ch'ih <sup>4</sup> —to scold; to blame.
肢	chih <sup>1</sup> (539)—the limbs.	法	fa <sup>3</sup> —the law; rules; means; plan.
廢	fei <sup>4</sup> —ruined; useless; a cripple state.	刑	hsing <sup>2</sup> —a pattern. Punishment; to punish.
病	ping <sup>4</sup> (445)—illness. Vice; defect.	仁	jen <sup>2</sup> (429)—humanity; benevolence; virtue.
憫	min <sup>3</sup> (635 A)—to mourn; to grieve; to sympathize with.	愛	ai <sup>4</sup> —to love; to like.
戕	ch'iang <sup>1</sup> —a spear; to wound; to hurt.	虐	nio <sup>4</sup> (nüeh <sup>4</sup> )—to be cruel; cruelty; to oppress.
衆	chung <sup>4</sup> —a crowd; all.	施	shih <sup>1</sup> —to give; to bestow; to apply.

**終身** chung-shen<sup>1</sup>—the whole life.

**狃** niu<sup>3</sup>—perverse; accustomed to.

**俗** su<sup>2</sup>—common; vulgar. A custom.

**世俗** shih-su<sup>2</sup>—the manners of the times.

**衛** wei<sup>4</sup> (764)—to escort; to guard.

**衛生** wei-sheng<sup>1</sup>—to take care of one's life; hygiene.

**運動** yün<sup>4</sup>-tung — to move about; to exercise; to use one's power.

**艱** chien<sup>1</sup>—difficult; hard.

**行步** hsing-pu<sup>4</sup>—to walk.

**治家** chih-chia<sup>1</sup>—to manage a family; house-keeping.

**勤** ch'in<sup>2</sup> (106)—diligent; to toil.

**勤勞** ch'in-lao<sup>2</sup>—very diligent; very active.

**憚** tan<sup>4</sup> (826)—to dread; to dislike.

**操** ts'ao<sup>1</sup> (697)—to grasp; to manage; to drill.

**操作** ts'ao-tso<sup>4</sup>—to do manual work; to be active.

**難** nan<sup>2</sup>—difficult; hard.

**忍** jen<sup>3</sup> (222)—to endure; to bear.

**取** ch'ü<sup>3</sup>—to take; to take a wife.

**妻** ch'i<sup>1</sup>—a wife.

**身體** shen-t'i<sup>3</sup>—the body.

**弱** jo<sup>4</sup>—weak; to weaken.

**曾** ts'eng<sup>2</sup>—past; done; a particle of completed action. But; still; an adversative particle.

**恤** hsi<sup>4</sup> (611)—to sympathize with; to pity.

**愚** yü<sup>2</sup> (575)—simple; rude; stupid.

### Notes.

- a. 廢病之人世之所憫 ---- here 所 forms an adjective clause dependent from 廢病之人:

“Crippled and sick men are those whom all (世之) sympathize with” (the first 之 is a sign of the adjective; the second 之 is an expletive).

### Similar examples.

富與貴人之所欲也 ---- riches and honor are what men desire.



- b 故有戕人之肢體者 ---- here 者 gives a participial force to 戕:

“Therefore (if) there are (men) hurting men’s limbs”.

- c. 無所不至 ----- 所 forms here an adjective clause dependent from 無:

“There is not that to which (they,—parents) do not reach,”—they will proceed (in their love) to any extreme.

### Similar examples.

無所不能.無所不知 ---- (he is) omnipotent, omniscient (lit. there is not that which he cannot; there is not that which he knows not).

貪財者.無所不爲 ----- those who covet wealth will do anything.

(貪 *t'an*<sup>1</sup>—to covet; 財 *ts'ai*<sup>2</sup>—wealth).

- d. 以纏足之虐施於女子 ---- 以 is here a sign of the objective case:

“They inflict (施) the cruelty (虐) of foot binding upon (their) daughters”.

### Similar examples.

分人以財 ----- to divide the money among the men.

以仁存心 ----- to cherish charity in one’s heart.

(存 *ts'un*<sup>2</sup>—to keep; to maintain).

- c. 艱於行步 ----- 於 here means: “for”, “to”.



## Similar examples.

於商人有便 ----- convenient for the merchant

(便 *pien*<sup>4</sup>—convenient; 商人 *shang*<sup>1</sup>-*jen*—a merchant)

易於上岸 ----- easy to land.

(易 *i*<sup>4</sup>—easy; 岸 *an*<sup>4</sup>—shore; 上岸 *shang-an*<sup>1</sup>—land).

f. 其爲害之大 ---- 之 here is an expletive:

“This is a great evil”.

Compare lesson IV, 1, note i.

g. 乃世之有 ----- 乃 is here an adversative particle,

“and yet”, “but”. 之 is an expletive.

h. 猶忍爲之 ----- 猶 is here an adversative particle,

“yet”, “still”.

i. 曾不少恤 ----- 曾 here means: “but”, “and yet”.

j. 至愚 ----- Compare lesson V, 3.

## TRANSLATION

## Evil of Foot-binding.

Man has four limbs. Those who are deficient in this respect are cripples. If the limbs (之) are hurt, (the man) gets sick. Crippled and sick men inspire general compassion. There

fore (故) those who hurt the limbs of men must be blamed by everybody (衆必斥之) and punished by the law for (lit. loathing—惡) their cruelty.

Parents love their children without limit, yet (乃) they inflict upon (their) daughters the cruelty of foot-binding, and make them sick and crippled for life (終身). Do they not love their daughters? It is because they stick to the old custom.

(According to) the principles of hygiene, motion is a most important thing. (But) if the feet are bound up, walking is difficult. In house-keeping the activity (of the house-wife) is the most precious (quality). (But a woman whose) feet are bound up dislikes to be active.

This is a great evil, and it is not difficult to see (lit. to know) it. And yet (乃) parents (lit. those who have daughters) permit (lit. bear) it to be done (to their daughters), and the men who marry insist upon it (求之).

Even though the health (lit. body) (of the wife) gets weak from day to day, and the house affairs go from bad to worse, still (the husband) has not a bit of compassion.

This can be called an extreme stupidity.

## 死國

楚白公作亂。莊善辭其母。將往死之。其母曰。棄母而死可乎。對曰。聞之爲臣者。內其祿而外其身。今所以養母者。國之祿也。食其祿而不死其事不可。乃命駕往。比至。三嘆於車中。其僕曰。子有所戀乎。曰。念母耳。其僕曰。然則何不返。曰。念母私也。死國公也。君子不以私害公。卒與白公鬪而死。

## 死國

楚國白公叛反。莊善辭別他母親。要去戰死。他母親說。拋下母親就死。可以的麼。他答道。聽說作臣的。受國家的俸祿。就得不顧自己的身子。現今拿着奉養母親的。原是國家的俸祿。吃國家的俸祿。可不爲國家的事死。那不行。於是坐着車就去了。趕到了那裏。在車裏嘆息了三聲。他下人說。你有甚麼捨不得麼。他道。惦念母親就是了。他下人道。既然

死。白。務。事。不。公。爲。母。他。不。如。  
在。公。到。妨。因。君。國。親。道。回。此。  
陣。相。底。害。爲。子。死。是。愴。去。爲。  
上。鬪。和。公。私。人。是。念。呢。何。

### Vocabulary.

楚	ch'u <sup>3</sup> — sharp; painful. Clear; distinct. <i>Name of a feudal state</i> (740-300 B. C.)	僕	p'u <sup>3</sup> (156) — a servant; a subject.
莊	chuang <sup>1</sup> (163) — serious; grave; correct.	戀	lien <sup>4</sup> (888) — to long for; to dote on.
莊善	chuang-shan <sup>4</sup> — a proper name.	車	ch'e <sup>1</sup> (chü <sup>1</sup> ) — a carriage; a cart.
辭	tz'u <sup>2</sup> — words; expression. To resign; to take leave.	念	nien <sup>4</sup> — to think; to remember. To read aloud. Twenty.
棄	ch'i <sup>4</sup> — to throw aside; to abandon.	然則	jan-tse <sup>2</sup> — that being the case; then.
外	wai <sup>4</sup> — outside. Provincial; foreign. Extra; above.	私	ssu <sup>1</sup> — private; personal; selfish. Secret. Clandestine.
駕	chia <sup>4</sup> (716) — to yoke. A chariot. To ride in. Used as a polite or respectful term of address.	君子	chün <sup>1</sup> -tzu — a superior man; a perfect man (opposed to 小人 — a mean man).
比	pi <sup>3</sup> — here: "when".		

### Notes.

- a. 將往死之 . . . . . Compare lesson IV, 1, note b;  
 b. 聞之 . . . . . 之 here is an expletive.  
 c. 所以養母者·國之祿也 . . . . . The combination  
 所以 . . . . . 者 or only 所以 means: "that by which", "that in which". "That with which I support mother is the salary (I get) from the State"

## Similar examples

此天地之所以爲大也 -----; this is that by  
which heaven and earth are great.

聖人之所以同於衆者.性也 ----- that  
wherein the sage is similar to mankind is (his) nature.

(聖人 *sheng<sup>1</sup>-jen*—a sage; a holy man; 衆 *chung<sup>4</sup>*—  
all; the many; 同 *t'ung<sup>2</sup>*—together; alike )

敢問其所以異 ----- I venture to ask in  
what it differs.

知所以修身 則知所以治人 ----- if he  
knows how to cultivate his nature, he then will know  
how to govern men.

(修 *hsiu<sup>1</sup>*—to mend; to cultivate; 修身 *hsiu-shen<sup>1</sup>*—  
to cultivate personal virtue).

From this combination must be distinguished a  
similar one which belongs to the group of the par-  
ticles of consequence (vid. lesson XVII) and means:  
“therefore”, “thence”:—

有大才能.所以能成大事 ----- he who is  
endowed with great abilities is therefore able to achieve  
great deeds.

(才 *ts'ai<sup>2</sup>*—talent; ability).



It is necessary to mention also one more combination **所以** which is much less used and where **以** means: "to do; to follow"; "a reason":

**視其所以·觀其所由** ----- observe that which he does and mark his motives.

(**由** *yu<sup>2</sup>*—cause; origin; way).

**問其所以** ----- asked him what was the matter.

d. **食其祿而不死其事** ----- **而** here is an adversative particle:

Compare lesson I, 3, note c.

e. **乃命駕往** ----- **乃** here is a particle of consequence.

Compare lesson I, 2, note c.

f. **以私害公** ----- **以** here means: "because", "on account."

### Similar examples.

**君子不以言舉人·不以人廢言** ----- the superior man does not promote a man (simply) on account of (his) words, nor does he put aside (good) words because of the man.

(**舉** *chü<sup>3</sup>* to raise; **廢** *fei<sup>4</sup>*—to cast aside).

## TRANSLATION

## Death for the Father-land.

(When) Duke Po of the Ch'u State raised a rebellion Chuang-shan bade farewell to his mother intending (將) to go (to the place of the rebellion) and to die because of it (之).

His mother said, "How can you leave your mother and die!"

"I have heard," replied (her son), "that the servants of the State (爲臣者) enjoy (lit. within) their salary, and give away (lit. outside) (in exchange) their life (lit. body). (The money) with which I support you (lit. mother) is the salary (I get) from the State. It is impossible to use its salary, and not to die for its cause".

And he ordered the chariot (to be ready) and went away. When (they) arrived, he sighed three times in his chariot.

His servant asked, "Does master long for anybody?"

"I remembered my mother", he replied.

"Why then not turn back?" said the servant.

"To remember my mother is a private (matter)," he replied, "and to die for the father-land is a public (affair). The superior man will never on account of a private (matter) ruin a public (affair)."

Finally he fought with duke Po and fell (lit. died).

## 3.

## Grammatical section

轉折字 *chuan-che-tzu*<sup>4</sup>—The adversative particles.

(轉折 *chuan-che*<sup>2</sup>—to turn round; to change).

The adversative particles connect individual words or sentences one of which is contrasted with, or set against, another. This kind of structure is very similar to so called adversative coordinate conjunctions, and the adversative particles very much correspond to the expressions: *but, still, yet, however* etc.

These particles are:

而 *erh*<sup>2</sup>, 乃 *nai*<sup>3</sup>, 猶 *yu*<sup>2</sup>, 故 *ku*<sup>4</sup>, 曾 *ts'eng*<sup>2</sup>  
 然 *jan*<sup>2</sup>, 然而 *jan-erh*<sup>2</sup>, 顧 *ku*<sup>4</sup>, 夫 *fu*<sup>2</sup>.

Examples of using the adversative particles.

與求之問<sup>15</sup> 事雖小<sup>14</sup> 然不作不成  
 爲孝乎<sup>13</sup> 吾以子爲異之問<sup>12</sup> 曾由  
 蹈前轍<sup>11</sup> 有酒食先生饌<sup>10</sup> 曾是以  
 自作孽不可活<sup>9</sup> 明知故犯<sup>8</sup> 故  
 猶以爲大<sup>7</sup> 何也<sup>6</sup> 天作孽猶可違<sup>5</sup>  
 恐未真<sup>4</sup> 寡人之囿方四十里<sup>3</sup> 民  
 未嘗信<sup>2</sup> 今乃知之<sup>1</sup> 經目之事<sup>1</sup> 猶  
 忘之<sup>6</sup> 乃所願<sup>5</sup> 則學孔子也<sup>4</sup> 始  
 無怨難<sup>3</sup> 富而無驕易<sup>2</sup> 我乃不願<sup>1</sup>  
 萬川歸海而不盈<sup>3</sup> 子曰貧而<sup>4</sup>  
 刃短而利<sup>1</sup> 欲滅跡而走雪中<sup>2</sup>

極也 何使我至於此 王之好鼓樂。夫 顧說客耳。 19. 卿非刺客。 下。顧上先下後 大澤。則惠必及 有他故。 18. 上有 肯費錢。然而必 已耳聞。 17. 雖不 16. 雖未目擊。然

# Vocabulary.

- 刃 *jen<sup>4</sup>*—a blade; a knife. To kill.
- 短 *tuan<sup>3</sup>*—short; deficient.
- 滅 *mieh<sup>4</sup>*—to destroy by fire; to exterminate. To extinguish fire.
- 跡, 蹟 *chi<sup>4</sup>*—foot-prints; traces. To follow up.
- 走 *tsou<sup>3</sup>*—to walk; to go; to travel.
- 川 *ch'uan<sup>1</sup>*—a mountain stream; to flow.
- 盈 *ying<sup>2</sup>*—to fill; to be full; abundant.
- 怨 *yüan<sup>4</sup>* (271)—to murmur against; resentment; grievance.
- 驕 *chiao<sup>1</sup>* (583)—proud; arrogant; boastful.
- 易 *i<sup>4</sup>*—easy; to change.
- 學 *hsüeh<sup>2</sup>*—to learn; to study.
- 孔 *k'ung<sup>3</sup>*—a hole. Great. The surname of Confucius.
- 孔子 *k'ung<sup>2</sup>-tzu*—K'ung the Master,—Confucius.
- 經 *ching<sup>1</sup>* (427)—to pass; the past; already: a particle of completed action. The "Canon" of Confucianism.
- 目 *mu<sup>4</sup>*—the eye; to regard. An index.
- 恐 *k'ung<sup>3</sup>* (8)—to fear.
- 眞, 真 *chen<sup>1</sup>*—real; true; genuine.
- 園 *yu<sup>4</sup>* (184)—a park. To inclose.
- 里 *li<sup>3</sup>*—a village. A measure of length, about  $\frac{1}{2}$  kilometer.
- 孽 *nieh<sup>4</sup>*—punishment for sin; misfortune.
- 違 *wei<sup>1</sup>* (764)—to oppose; to disobey; to escape.
- 活 *huo<sup>2</sup>*—to live; a livelihood; active.
- 犯 *fan<sup>4</sup>*—to transgress; to commit a crime.
- 蹈 *tao<sup>3</sup>* (682)—to tread on; to trample on.

轍	ch'e <sup>4</sup> (che <sup>2</sup> ) (873)—a rut; the track of a wheel; a precedent.	惠	hui <sup>4</sup> —kind; gracious; favour.
饌	chuan <sup>4</sup> —victuals; dainties; to feed.	顧	ku <sup>4</sup> —here: but; still; yet
孝	hsiao <sup>4</sup> —filial piety.	卿	ch'ing <sup>1</sup> —a high official; a noble. <i>Sir; you.</i>
由	yu <sup>2</sup> —cause; motive; origin. From; by; because. To follow. Here:— <i>a proper name.</i>	刺	tz'u <sup>4</sup> (500)—a thorn. To prick; to stab.
求	ch'iu <sup>2</sup> —here: a proper name.	刺客	tz'u <sup>4</sup> -k'o— <i>an assassin.</i>
然而	jan-erh <sup>2</sup> —however; but.	說客	shuo <sup>1</sup> -k'o—one with the gift of talk.
肯	k'en <sup>3</sup> —to be willing; to assent.	說	shuo <sup>1</sup> —to speak; to talk.
澤	tse <sup>2</sup> —a marsh; moist. To fertilize; to show kindness.	鼓	ku <sup>3</sup> —a drum; to drum; to beat; to excite.
		樂	yüeh <sup>4</sup> (yo <sup>4</sup> )—music.
		鼓樂	ku-yüeh <sup>4</sup> —instrumental music.

## TRANSLATION

1. The knife is short but sharp.
2. He wishes to hide his foot-steps, and yet he walks in the snow.
3. Myriad streams run into the sea, and yet it does not overflow.
4. The Master said, "To be poor and yet not murmur is difficult. To be rich and yet not be proud is easy".
5. However I am not willing to forget it.
6. But what I wish is to learn (to be like) Confucius.
7. At first I did not believe but now I know it.
8. Things which have passed before the eyes, one still fears that they are not true.



9. My park contains (only) forty square "li", and people still look on it as large. How is this? (寡人 *kua-jen<sup>2</sup>*—I, my,—a sovereign of himself).
10. When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.
11. To be quite aware (of what one is doing) and yet to commit crime.
12. Still to walk in the old ways (of wickedness).
13. When (the young) have wine and food, they set (饌) (them) before their elders (先生). But is this (是) to be considered (以爲) filial piety?
14. I thought you (子) would ask about some extraordinary individuals. But you only ask about Yu and Ch'iu (之 in both cases is expletive.)
15. Though a matter be small, yet if one does not do it, it will not be accomplished.
16. Although I did not see it with my eyes, I heard it with my ears.
17. Though he says he does not wish to spend money, yet he must have other reasons.
18. If above there be a big source of benevolence, then favor certainly will flow down. But first it will reach those who are above, and then those who are below.
19. Sir, you are not a killer of men, but only a good talker!
20. Our king likes (好) music. But (夫) why does he reduce (使) us to this extremity (of distress)?

## LESSON IX.

## 1.

煤

物類之生也。植物先<sup>a</sup>於動物。故上<sup>b</sup>古之時。森林獨多。後經陵谷變遷。湮沒其中。積壓既久。遂成爲煤。與沙泥土相間。今人掘而用之。利莫大焉。煤色黑有光。質脆易碎。性耐久燃。非柴薪所可比。故凡用汽機者。無不賴於煤。我國多產煤之地。然礦學未興。故開採者尙少。夫天然之美利。我不自開。而待人爲我開之。遂使絕大利源。爲外國所壟斷。誠可痛也。

煤

物類的發生。植物比動物在先。所以上古的時候。惟有樹木多。後來山一變動。全埋沒在裏頭。壓的日子多了。於是乎就成了煤和沙子泥土。一層一層的雜在一處。現在人挖出他來用。利益再沒有那麼大的了。煤的顏色是黑的。有光澤。體質是脆的。容易碎。性質耐久燒。

不是木柴能殼比的。所以凡是用汽機的。沒有不仗着煤的。我們國裏多有產煤的地方。但是礦學沒興。所以開採的還少。天生來的好利益。我們自己不開採。等着別人替我們開採。於是乎把絕大的利源。都讓給外國人攏到手裏去。實在的可惜。

### Vocabulary.

煤 *mei*<sup>2</sup> (509)—coal.

物類 *wu-lei*<sup>4</sup> — classes of things; categories.

植 *chih*<sup>2</sup> (842)—to plant; the plants.

植物 *chih*<sup>2</sup>-*wu*—the plants.

動物 *tung*<sup>4</sup>-*wu*—movable beings.

森 *sen*<sup>1</sup>—luxuriant vegetation; dark.

林 *lin*<sup>2</sup>—a forest.

森林 *sen-lin*<sup>2</sup>—thick forest.

獨 *tu*<sup>2</sup>—solitary; single; only.

陵 *ling*<sup>2</sup> (543)—a high mound; a tomb.

谷 *ku*<sup>3</sup>—a valley; a ravine.

遷 *ch'ien*<sup>1</sup> (779)—to move; to remove.

變遷 *pien-ch'ien*<sup>1</sup> — removal; transformation.

湮 *yin*<sup>1</sup>—to sink in water; to soak.

湮沒 *yin-mo*<sup>4</sup>—to be drowned; to be flooded.

壓 *ya*<sup>1</sup>—to press down; to crush; to repress.

成爲 *ch'eng-wei*<sup>4</sup>—to change into.

沙 *sha*<sup>1</sup> (122)—sand; gravel.

泥 *ni*<sup>2</sup> (725)—mud; mire. To plaster.

相間 *hsiang-chien*<sup>1</sup>—intermitted; alternated.

掘 *chiieh*<sup>2</sup>—to dig out; to excavate.

黑 *hei*<sup>1</sup>—black; dark.

脆 *ts'ui*<sup>4</sup>—crisp; brittle.

碎	<i>sui</i> <sup>4</sup> (14)—fragments; to break.	開採	<i>k'ai-ts'ai</i> <sup>3</sup> —to work (as mines).
耐	<i>nai</i> <sup>4</sup> —to bear; to endure.	天然	<i>t'ien-jan</i> <sup>2</sup> —natural.
柴	<i>ch'ai</i> <sup>2</sup> —firewood; fuel.	美	<i>mei</i> <sup>3</sup> —admirable; beautiful; to praise.
薪	<i>hsin</i> <sup>1</sup> (86)—fuel.	待	<i>tai</i> <sup>4</sup> —to wait for; to await; to treat.
機	<i>chi</i> <sup>1</sup> (346)—the moving power. A machine. Chance; opportunity.	源	<i>yüan</i> <sup>2</sup> (194)—a spring of water; a source.
汽機	<i>ch'i-chi</i> <sup>1</sup> — a steam-engine.	外國	<i>wei-kuo</i> <sup>2</sup> —foreign countries.
賴	<i>lai</i> <sup>4</sup> —to rely upon; to trust to.	壟	<i>lung</i> <sup>3</sup> (315)—a mound of earth; a tumulus.
產	<i>ch'an</i> <sup>3</sup> —to produce. An estate; a patrimony.	斷	<i>tuan</i> <sup>4</sup> —to cut off; to sever; to decide; certainly.
礦	<i>kung</i> <sup>3</sup> (823)—the ore of metals; a mine.	壟斷	<i>lung<sup>3</sup>-tuan</i> —a mound of vantage from which in ancient times a certain dealer tried to get the better of his fellow-traders in the market place,—hence —to monopolize.
礦學	<i>kung<sup>3</sup>-hsüeh</i> — mining; the mining science.	痛	<i>t'ung</i> <sup>4</sup> (594)—pain; sore; lamentable.
興	<i>hsing</i> <sup>1</sup> —to rise; to raise; to develop; to prosper.	可痛	<i>k'o-t'ung</i> <sup>4</sup> —lamentable.
開	<i>k'ai</i> <sup>1</sup> —to open; to explain; to begin.		
採	<i>ts'ai</i> <sup>3</sup> (488)—to pick; to gather; to choose.		

## Notes.

- a. 先於動物 ----- Compare lesson I, r, note g.
- b. 上古之時 ----- Compare lesson III, r, note d.
- c. 經陵谷變遷 ----- 經 here is a particle of completed action (vid. lesson XV).



## Similar examples.

未經興工 ----- they have not yet begun work  
(工 *kung*<sup>1</sup>—work).

經過之事 ----- events that one has been  
through.

- d. 積壓既久 ----- 既 here is a particle of cause (vid.  
lesson XVI).—“as,” “since”.

## Similar examples.

既有此風·必有大雨 ----- as there is this  
wind, there will certainly be heavy rain.

君既不肯·我不強求 ----- since you (君)  
do not wish, I do not insist.

- e. 遂成爲煤 ----- Con pare lesson II, 2, note a.

- f. 用汽機者 ----- Compare lesson I, 1, note a.

- g. 無不賴於煤 ----- Note the two negatives by which a  
strong affirmation is expressed.

- h. 產煤之地 ----- here 之 is a sign the participle.

## Similar examples.

有德之人 ----- a man of virtue (lit. having  
virtue).



王有愛民之心 - - - - the king loves his people (lit.  
has a loving the people heart).

i. 夫天然之美利·我不自開 - - - - - 夫 here is an  
initial particle (vid. lesson XX).

### Similar examples.

夫孝者·天之經·地之義·人之行也 - - -  
filial piety is the law (經) of Heaven, the principle of  
earth and the course of men.

夫三年之喪·天下之通喪也 - - - - - the three  
years' mourning is universally observed throughout the  
empire.

(通 *t'ung*<sup>1</sup> - - to go through; to circulate)

j. 而待人爲我開之 - - - - - Compare lesson I, 3, note c.

k. 絕大利源 - - - - - Compare lesson V, 3.

### TRANSLATION.

#### Coal.

Plants appeared upon the earth earlier than movable beings.  
Hence (故) in remotest antiquity there were only thick forests  
everywhere. In the course of time (後) after (經) transforma-  
tions of the surface of the earth (陵谷), (those forests) were

submerged and buried within the earth (其中), and there, under the continuous pressure (lit. as they had been accumulated and pressed for a long time) they changed into coal, lying between layers (相間) of sand, mud and earth. At the present time men dig out the coal and use it reaping enormous (莫大) profits from it.

The colour of coal is black with a lustre. It is brittle, easily splits and possesses the quality (性) of durable combustion out of comparison with fire-wood. On account of that (故) all use of machinery (lit. all who use machinery) is dependent on coal.

In our country there are many coal fields (產煤之地). But our mining is not yet developed, and therefore coal is still worked but little.

Magnificent natural resources we do not exploit ourselves, but wait till others do it for us, and thus we allow (使) the source of immense profit to be monopolized by foreigners.

It is deplorable indeed!

## 異寶

宋之野人耕而得玉。獻之司城子罕。子罕不受。野人曰：以示玉人。玉人以爲寶也。故敢獻之。子罕曰：子以玉爲寶。我以不貪爲寶。若與我皆喪寶也。不若各有其寶。故宋國之長者曰：子罕非不知寶也。所寶者異也。今以百金與搏黍以示小兒。小兒必取搏黍矣。以蘇氏之璧與百金。以示鄙人。鄙人必取百金矣。以蘇氏之璧與道德。以示賢者。賢者必取道德矣。其知彌精。其所取彌精。其知彌粗。其所取彌粗。

## 2.

## 異寶

宋國有一個鄉下人。耕地得了一塊玉。獻給司城子罕。子罕不要。那鄉下人說：拿這玉給玉器匠看。玉器匠認爲寶物。所以纔敢獻給你。子罕道：你拿玉當作寶貝。我拿不貪當作寶貝。你要把他給了我。是我們倆人全沒了寶貝了。倒不如各人有各人的寶貝罷。所以宋國的老人說。

子罕並不是不認識寶貝。他所以當作寶貝的。與人不同。現今拿一百兩銀子和一個黍子團子給小孩子看。小孩子必要拿那黍團子。拿蘇氏玉和一百兩銀子給那俗鄙人看。俗鄙人必定要那銀子。拿蘇氏的玉和道德給賢人看。賢人必要道德。人的知識愈精。要的東西愈精。知識愈粗。要的東西也愈粗。

## Vocabulary.

- 宋 *sung<sup>4</sup>*—name of a feudal State. Name of a dynasty.
- 野 *yeh<sup>3</sup>*—wilderness; prairie; rustic; wild; savage.
- 野人 *yeh<sup>3</sup>-jen*—a savage; a peasant.
- 玉 *yü<sup>4</sup>*—a gem; jade. Precious. Your.
- 司城 *ssu-ch'eng<sup>2</sup>*—name of an ancient office, — "the protector of the town".
- 罕 *han<sup>3</sup>* (32)—a net; a snare. Few; rare.
- 子罕 *tzu-han<sup>3</sup>* — a proper name.
- 示 *shih<sup>4</sup>*—to declare. To exhibit; to show.
- 玉人 *yü<sup>4</sup>-jen*—a jeweller.
- 貪 *t'an<sup>1</sup>*—to covet; to desire.
- 不若 *pu-jo<sup>4</sup>*—better
- 金 *chin<sup>1</sup>*—metal; gold; money; silver.
- 百金 *pai-chin<sup>1</sup>* — a hundred ounces of silver.
- 搏 *t'uan<sup>2</sup>*—round; to roll round.
- 黍 *shu<sup>3</sup>*—millet.
- 搏黍 *t'uan-shu<sup>3</sup>* — a millet cake.
- 蘇 *ho<sup>2</sup>* (510)—same as 和 *ho<sup>2</sup>*—harmony; peace.
- 氏 *shih<sup>4</sup>*—a family; a clan.
- 蘇氏 *ho-shih<sup>4</sup>*—name of a famous jeweller of the Ch'u State.
- 璧 *pi<sup>4</sup>* (158)—a piece of jade; a jewel.
- 鄙 *pi<sup>3</sup>* (767)—rustic; low; mean.

道德 *tao-te<sup>2</sup>*—virtue.

彌 *mi<sup>2</sup>*—to fill; to stop. Very; intensely

精 *ching<sup>1</sup>* (82)—essence; spirit. Skillful. *Fine; delicate.*

彌精 *mi-ching<sup>1</sup>*—refined; cultivated.

粗 *ts'u<sup>1</sup>* (623)—coarse; rough; vulgar.

彌粗 *mi-ts'u<sup>1</sup>*—coarse: primitive.

### Notes.

- d. 野人曰·以示玉人 ---- here 以 is a pronoun indicating the object found by the peasant.

### Similar examples.

不敢以告人 ----- I do not dare to tell others about that.

公以告臧孫·臧孫以難 ---- the duke informed Tsang-sun about this, and Tsang-sun considered (it) difficult.

(臧孫 *tsang-sun<sup>1</sup>*—a proper name. The second 以 means: "to consider").

- b. 子以玉爲寶 ----- Compare lesson V, 1, note d.

- c. 皆喪寶也 ----- Compare lesson IV, 3.

- d. 非不知寶 ----- Compare the present lesson, 1, note g.

- e. 所寶者異也 ----- here the combination 所 ---- 者 forms an adjective clause: "that which . . . ." (here 寶 is a verb).

Compare lesson III, 2, note g.

- f. 以百金與搏黍 --- here 以 means: "to take".



- g. 以示小兒 - - - - - here 以 indicates the two preceding objects: 百金 and 搏黍
- h. 以蘇氏之璧與百金 - - - - see note f.
- i. 以示鄙人 - - - - - see note g.
- j. 賢者 - - - - - Compare lesson III, 2, note a.
- k. 其所取彌精 - - - - Compare lesson III, 2, note j.

## TRANSLATION

### An Unusual Gem.

A peasant of the Sung State when ploughing found a piece of jade. He offered it to protector of the town Tzu-han. But Tzu-han refused to accept it. The peasant said, "I showed it to a jeweller and he acknowledged it a gem. Therefore (故) I dared to offer it (to you)".

"You take jade for a gem," replied Tzu-han,—“but I take integrity (不貪) for a gem. If you give (與) (this jade) to me, we both would lose our gems. Better if each (of us) keeps his gem (for himself).”

Therefore the elders of the Sung State (used) to say, “Tzu-han knows what thing the gem is; only his gem is different (lit. that what he values is different). If we take a hundred ounces of silver and a millet cake and offer (lit. show) to a child, he certainly will take the cake. If we offer a Ho-shih jade and a hundred ounces of silver to an uncultured man, he will surely take silver. If we offer a Ho-shih jade and the virtue to a sage, he certainly will prefer the virtue. Those whose tastes (lit. knowledge) are coarse ask for primitive things, and those whose tastes are refined ask for refined things.”

## Grammatical section.

**禁止字** chin-chih-lzu<sup>4</sup>—The prohibitive particles.

(禁止 chin<sup>4</sup>-chih—to forbid)

The structures formed with the aid of the prohibitive particles are similar to the imperative mood from negative verbs.

These particles are:

不 pu<sup>1</sup>, 勿 wu<sup>4</sup>, 毋 wu<sup>2</sup>, 無 wu<sup>2</sup>, 莫 mo<sup>4</sup>, 休 hsiu<sup>1</sup>,

Examples of using the prohibitive particles.

1. 不寶遠物。卽遠人格。2. 無名草木  
 年年發。3. 不信男兒一世窮。4. 勿言人  
 之短。5. 己所不欲。勿施於人。6. 過則  
 勿憚改。7. 勿恃富而欺窮。8. 毋友不  
 如己者。9. 毋令一名漏網。10. 毋違此  
 示。11. 毋貽後悔。12. 子曰。無欲速。無見  
 小利。13. 王請無好小勇。14. 施恩莫望  
 報。15. 閑談莫論人非。16. 莫笑他人老。  
 誰能永少年。17. 對於師友休傲慢。  
 無錢休入衆。18. 休題起。19. 君如不肯。  
 休想活命。

## Vocabulary.

格	ko <sup>2</sup> (712)—to come to; to reach. To correct. A rule; a pattern.	報	pao <sup>4</sup> —to recompense; to requite. To report; to inform.
草	ts'ao <sup>3</sup> (795 A)—plants; grass. Mean; careless.	閑	hsien <sup>2</sup> —leisure; quiet; vacant.
男	nan <sup>2</sup> —man; male.	談	t'an <sup>2</sup> —to talk; to chat.
男兒	nan-erh <sup>2</sup> —a boy; a man.	論	lun <sup>4</sup> (439)—to discourse; to discuss; to reason.
改	kai <sup>3</sup> —to change; to correct;	誰	shui <sup>2</sup> —who? any one.
恃	shih <sup>4</sup> (46)—to rely upon; to trust to.	永	yung <sup>3</sup> —long; perpetual; for ever.
欺	chi <sup>1</sup> (102)—to cheat. To insult.	少年	shao-nien <sup>2</sup> —young; a youth.
毋	wu <sup>2</sup> —not; do not.	師	shih <sup>1</sup> —a multitude; an army. A teacher; a model; to imitate.
友	yu <sup>3</sup> —a friend; to befriend.	傲	ao <sup>4</sup> (264)—proud; haughty.
漏	lou <sup>4</sup> —to drop; to leak. To let out. To escape.	慢	man <sup>4</sup> (849)—spreading; diffused. Reckless.
漏網	lou-wang <sup>3</sup> —to escape.	傲慢	ao-man <sup>4</sup> —to treat with scorn.
貽	i <sup>2</sup> —to hand down; to leave behind.	休	hsiu <sup>1</sup> —here used imperatively: "do not".
後悔	hou <sup>4</sup> -hui—to repent.	題	t'i <sup>2</sup> —the forehead. A theme; a thesis. To raise.
速	su <sup>2</sup> (501)—quickly; in a hurry.	題起	t'i <sup>2</sup> ch'i— to raise the question; to mention.
恩	en <sup>1</sup> (771)—favour; grace; mercy.	活命	huo-ming <sup>4</sup> —the life; to be alive.
望	wang <sup>4</sup> (646)—to gaze at; to expect; to hope.		

## TRANSLATION

1. Prize not far-fetched commodities (lit. far-off things) and people from remote parts will come (and submit).

2. Unnamed grass comes forth every year. Do not believe that a man will be poor for ever (一世).
3. Do not speak of other people's shortcomings.
4. Do not do to others that which you would not wish for yourself.
5. When you have faults do not fear to correct them.
6. Do not trust in your wealth and ill-treat the poor.
7. Have no friends not equal to yourself.
8. Do not let (令) a single man (一名) escape.
9. Do not disobey this proclamation.
10. Do not leave cause for regret.
11. The Master said, "Do not be desirous to have things done quickly, do not look at small advantages.
12. I beg your Majesty not to have small valour.
13. When you do a kindness, do not look for repayment.
14. When talking at your leisure, do not discuss other men's wrong-doings (非).
15. Laugh not at others' old age; who can remain a youth for ever?
16. Do not treat scornfully (your) teacher and (your) friends.
17. Without money do not enter a crowd.
18. Do not bring the matter up.
19. If you won't agree, do not expect to save your life.

## LESSON X.

## 1.

腦

古者<sup>a</sup>以人之知覺。皆本於心。實則心爲發血之器。而知覺之源。蓋屬於腦。腦體充塞頭顱上部。有無數<sup>b</sup>之神經。達於全體。猶電線之分布全國。以互通其消息。吾人有所動作。則自腦傳令於神經。以指揮百體。猶總局傳電於分局也。痛楚疴癢。觸於肌膚。聲色臭味。接於耳目口鼻。則神經傳其感覺。以達於腦。猶分局傳電於總局。日間作事。則腦力消耗。夜必睡眠以補之。童子腦體未充。眠時宜多。年長之人。夜眠以八小時爲度。

腦

古來以爲人的知覺。全由心所發。其實心是發血的器俱。知覺的根源。原是腦子。腦子充滿頭的上部。有無數神經通著全身。就如同電線布滿全國。用他互相傳達消息似的。我們有什麼動作。就由腦子



傳令神經。指揮週身各體。就像電報總局傳電分局似的。痛癢感觸在肌膚上。聲色氣味碰到耳目口鼻。神經就把那感覺傳達到腦子去。就像分局給總局打電似的。白天作事就費腦力。夜裏必得睡覺補養他。小孩子腦力還沒長足。睡覺的時候應當多年長的人夜裏睡覺以八小時爲限。

### Vocabulary.

**腦** *nao<sup>3</sup>* (428)—the brain.

**知覺** *chih<sup>1</sup>-chüeh*—perception

**血** *hsüeh<sup>3</sup>*—blood.

**器** *ch'i<sup>4</sup>*—a vessel; a dish; an apparatus. Capacity; ability.

**腦體** *nao-t'i<sup>3</sup>*—the brain substance.

**充** *ch'ung<sup>1</sup>*—to fill; to satisfy; to fulfil.

**塞** *sai<sup>1</sup>* (*se<sup>1</sup>*)—to stop up; to block.

**充塞** *ch'ung-sai<sup>1</sup>*—to fill.

**顱** *lu<sup>2</sup>* (207)—the skull; the forehead.

**頭顱** *t'ou-lu<sup>2</sup>*—the head.

**數** *shu<sup>4</sup>*—a number; some.

**無數** *wu-shu'*—innumerable.

**神** *shen<sup>2</sup>* (824)—spirits; gods. The soul; the mind. Force; expression.

**神經** *shen<sup>2</sup>-ching*—nerves.

**全** *ch'üan<sup>2</sup>*—all; the whole; complete; perfect.

**電** *tien<sup>4</sup>*—lightning; electricity.

**線** *hsien<sup>4</sup>*—a thread; a wire.

**電線** *tien-hsien<sup>4</sup>*—telegraph wires.

**分** *fen<sup>1</sup>*—to divide; to distribute.

**分布** *fen-pu<sup>4</sup>*—to distribute.

**互** *hu<sup>4</sup>*—mutual; together.

**通** *t'ung<sup>1</sup>*—to go through; to circulate. General; wholly; complete.

消 *hsiao*<sup>1</sup> (124)—to melt; to consume; to disperse.  
 消息 *hsiao*<sup>1</sup>-*hsi* — rumours; news.  
 吾人 *wu-jen*<sup>2</sup>—we.  
 動作 *tung-tso*<sup>4</sup>—to move; a move.  
 傳令 *ch'uan-ling*<sup>1</sup>—to issue orders.  
 揮 *hui*<sup>1</sup>—to move; to direct; to shake.  
 指揮 *chih*<sup>3</sup>-*hui*—to direct.  
 百體 *po-t'i*<sup>3</sup>—the whole body; the mechanism of the body.  
 總 *tsung*<sup>3</sup> (380)—to unite; to sum up. To control.  
 局 *chiu*<sup>2</sup>—position; circumstances. A board; an office.  
 總局 *tsung-chiu*<sup>2</sup>—a head of fice.  
 分局 *fen-chiu*<sup>2</sup>—a branch-office.  
 痛楚 *t'ung-ch'u*<sup>3</sup>—pain; sore.  
 疴 *k'o*<sup>1</sup> (o<sup>1</sup>) (699)—sickness; pain.  
 癢 *yang*<sup>3</sup> (151)—to itch.  
 疴癢 *k'o-yang*<sup>3</sup>—itching.  
 觸 *ch'u*<sup>4</sup> (788)—to butt; to strike against.

肌 *chi*<sup>1</sup> (396)—the flesh.  
 膚 *fu*<sup>3</sup>—the skin; the flesh.  
 肌膚 *chi-fu*<sup>3</sup>—the flesh; the skin.  
 臭 *hsiu*<sup>4</sup>—to smell. Read *ch'ou*<sup>4</sup>—strong smelling; stinking.  
 味 *wei*<sup>4</sup> (495)—test; flavor.  
 接 *chieh*<sup>1</sup> (85)—to receive; to take.  
 鼻 *pi*<sup>2</sup>—the nose.  
 感 *kan*<sup>3</sup>—to touch; to influence; to excite.  
 覺 *kan*<sup>3</sup>-*chueh*—sensation.  
 耗 *hao*<sup>4</sup>—to waste; to destroy. A rat.  
 消耗 *hsiao-hao*<sup>4</sup>—to spend; to waste.  
 睡 *shui*<sup>4</sup>—to sleep.  
 眠 *mien*<sup>3</sup> (358)—to close the eyes; to sleep.  
 睡眠 *shui-mien*<sup>2</sup>—to sleep.  
 童 *t'ung*<sup>2</sup>—a boy under 15 years of age. A girl.  
 小時 *hsiao-shih*<sup>2</sup>—an hour.  
 度 *tu*<sup>4</sup>—a measure; a limit. To cross over.

## Notes.

- a. 古者以 ----- here 以 means: "to think."  
 b. 無數之神經 ----- here 之 is a sign of the adjective.

- c. 猶電線之分布全國 -- Compare lesson IV, 1, note f.  
 之 is an expletive).
- d. 以互通其消息 --- }  
 e. 以指揮百體 ----- } Compare lesson II, 1, note a.
- f. 神經傳其感覺以達於腦 ---- here 以 indicate  
 the preceding object 感覺.  
 Compare lesson IX, 2, notes a and g.
- g. 以八小時爲度 --- here 以 means: "to take"; 爲一  
 "to make."  
 Compare lesson V, I note d.

### TRANSLATION

#### The Brain.

The ancients thought that man's perceptions originate in the heart. (But) in reality (實) the heart is (only) an apparatus for distributing the blood, and the source of perceptions is in the brain.

The brain substance fills the upper part of the head, and contains innumerable nerves which penetrate throughout the whole body as (猶) telegraph wires pass throughout the whole country for (以) the (mutual) transmission of news. (If) we have to make a move, then an order is given from the brain to the nerves for the direction of the mechanism of the body, the same as the head-office sends telegrams to the branch-offices. (Or) when our skin has a sensation (觸) of pain or itching or when our ears, eyes, mouth or nose receive (接) a sound, color, taste or smell, our nerves transmit those sensations to the brain, the same as the branch-offices telegraph to the head-office.

During the day's work we exhaust our brain's energy; therefore we must sleep at night in order to (以) restore it. The child's brain is not completely formed, and (therefore) the period of sleep needs to be long. For the adults (年長之人) the night rest can be limited to eight hours.

## 魏乳母

秦攻魏破之。魏公子亡。大索不得。乃下令魏國曰。有得公子者賞千金。匿者罪至族。公子乳母與俱亡。或謂乳母曰。得公子賞甚重。乳母當知公子處。盍言之。乳母應之曰。我不知其處。雖知之。死則死。不可以言也。凡養人子者。生之非務殺之也。豈可以見利畏誅之故。廢義而行詐哉。吾不能生。而使公子獨死矣。遂與公子俱逃澤中。秦軍見而射之。乳母以身翼蔽著十二矢。遂不令中公子。

## 魏乳母

秦國攻打魏國攻破了。魏國的公子無踪跡了。遍找沒有。於是在魏國下令。說是有得着公子的賞一千銀。若是隱匿他。滅門九族。公子的乳母和公子一齊逃了。有人對乳母說。得着公子的。有很重的賞。你總當知道公子的下落。何妨說出來呢。乳母答道。我不知道他的下落。就是



知道。我死就死。也不可以說出來。凡是撫養人家孩子的人。原是爲把人家孩子養活起來。不應當害人家。那裏可以因爲見了利益和怕死的緣故。不顧義氣去行那狡猾的事呢。我不能穀自己活着叫公子一個人死。於是和公子都逃到水塘裏去。秦國的兵看見。用箭射他們。乳母用身子遮護公子。竟中了十二支箭。並不容那箭射中公子。

### Vocabulary.

魏	<i>wei</i> <sup>4</sup> (512)—name of a feudal State (403-241 B. C.)	盍	<i>ho</i> <sup>2</sup> —an interrogative particle,—why not? would it not be better to....?
乳	<i>ju</i> <sup>3</sup> —milk; to suckle.	應	<i>ying</i> <sup>1</sup> (202)—proper; suitable. Ought; must. Read <i>ying</i> <sup>4</sup> —to answer; to correspond; to fulfil.
乳母	<i>ju-mu</i> <sup>3</sup> —a wet nurse.	務	<i>wu</i> <sup>4</sup> —to be necessary; must. Business; duty; function.
秦	<i>ch'in</i> <sup>2</sup> —name of a feudal State (897-221 B. C.)	畏	<i>wei</i> <sup>4</sup> —to fear; to be dreaded.
公子	<i>kung-tzu</i> <sup>3</sup> —a son of a prince; a heir-apparent.	誅	<i>chu</i> <sup>1</sup> (499)—to punish; to put to death.
賞	<i>shang</i> <sup>3</sup> —to bestow; to reward.	廢義	<i>fei-i</i> <sup>4</sup> —to neglect the duty.
匿	<i>ni</i> <sup>4</sup> —to hide; to abscond.	詐	<i>cha</i> <sup>4</sup> (150)—to deceive; artful; false.
罪	<i>tsui</i> <sup>4</sup> —a crime; a sin. Punishment.		
族	<i>tsu</i> <sup>2</sup> —a tribe; a clan; a family.		



行詐	<i>hsing-cha<sup>4</sup></i> —to commit a treachery.	翼	<i>i<sup>4</sup></i> (98)—the wings of a bird; to shelter; to assist.
逃	<i>t'ao<sup>2</sup></i> (383)—to flee; to escape.	翼蔽	<i>i-pi<sup>1</sup></i> —to cover; to protect.
澤	<i>tse<sup>2</sup></i> —a marsh; a pool.	著	<i>chu<sup>1</sup></i> —here: “to hit”; “to strike”
射	<i>she<sup>4</sup></i> —to shoot.	矢	<i>shih<sup>1</sup></i> —a dart; <i>an arrow</i> . To take an oath.

## Notes.

- a. 乃下令 ----- 乃 here is a consequential particle.  
Compare lesson I, 2, note c.
- b. 盍言之 ----- 盍 is an interrogative particle,—  
“why not?” (vid. lesson XXIII).

## Similar examples.

子盍爲我言之 ----- had you (子) not better tell him this for me?

或曰寇至盍去諸 --- someone said, “The robbers are coming. Why not leave?”

(寇 *k'ou<sup>4</sup>*—robber; 諸 *chu<sup>1</sup>*—an interrogative particle.)

盍往觀乎 ----- why not go and have a look?

- c. 不可以言也 ----- here 以 indicates the preceding object.

Compare lesson IX, 2, notes a and g.

- d. 以見利畏誅之故 --- the combination 以 ----- 故 is a causal particle—“because”, “on account of” (vid. lesson XVI).

- e. 廢義而行詐哉 } --- In both cases 而  
 吾不能生而使公子獨死矣 } is a conjunctive particle (vid. lesson XII).
- f. 遂與公子俱逃澤中 ---- 遂 here is a consequential particle.  
 Compare lesson II, 2, note d.
- g. 以身翼蔽 ----- 以 here means: "with", "by"  
 Compare lesson I, 3, note a.

## TRANSLATION

### The Nurse from the Wei State

The Ch'in State attacked the Wei State and destroyed it (之). The heir-apparent of the prince of Wei disappeared, and in spite of all efforts (lit. big searches) could not be found. Then (乃) the following (曰) order was issued throughout the Wei State:

"He who will find the heir-apparent will be rewarded with one thousand ounces of silver. He who hides him will be punished with all his clan (lit. punishment reaches the clan)."

The nurse of the young prince had fled (together) with him. Someone told her, "There is a big reward for finding the prince. You must know the place (of his refuge). Why not tell it?"

"I do not know it," replied the nurse,—"should I know it, even if I had to die (死則死) I could not tell it (以). One who nurses another person's child takes care of his life (生之), and by no means must let him die. How could I for

cupidity and for dread of death (lit. because I see the interest and am afraid of death) neglect my duty and commit treachery! I cannot remain alive and let (使) the prince die alone (獨).”

And then (遂) she, holding the prince in her arms (lit. together with the prince), jumped into a pool. The soldiers of Ch'in saw them, and began to shoot at them with arrows. The nurse protected the prince with her body. A dozen arrows hit her, but in this way (遂) she did not allow them to hit the prince.

## 3.

## Grammatical section.

斷定字 *tuan-ting-tzu*<sup>4</sup>—The particles of definite judgment.

The particles of definite judgment imply to the expressed judgments or conclusions a definite character, and are very similar to the expressions: *of course, naturally, certainly, surely, doubtless* etc. for positive sentences, and to: *on no account, by no means, not in the least, not a bit* etc. for negative sentences.

These particles are:

斷	<i>tuan</i> <sup>4</sup> ,	定	<i>ting</i> <sup>4</sup> ,	決	<i>chiueh</i> <sup>2</sup> ,	必	<i>pi</i> <sup>4</sup> ,	實	<i>shih</i> <sup>2</sup> ,
自	<i>tzu</i> <sup>4</sup> ,	絕	<i>chiueh</i> <sup>2</sup> ,	並	<i>ping</i> <sup>4</sup> ,	毫	<i>hao</i> <sup>2</sup> ,	總	<i>tsung</i> <sup>3</sup> ,
終	<i>chung</i> <sup>1</sup> ,	萬	<i>wan</i> <sup>4</sup> ,	固	<i>ku</i> <sup>4</sup> ,				

## Examples of using the particles of definite judgment.

- 固宜
- 策<sup>26</sup> 萬勿推辭<sup>27</sup> 萬無此理<sup>28</sup> 固所願也<sup>29</sup>
- 功效<sup>24</sup> 借債終須償還<sup>25</sup> 此種辦法終非善
- 並不<sup>21</sup> 禁毫無疑義<sup>22</sup> 毫無過犯<sup>23</sup> 總無
- 絕無好處<sup>18</sup> 並無不合<sup>19</sup> 並非如此<sup>20</sup> 洋錢
- <sup>15</sup> 爲惡無不報<sup>16</sup> 遲速自有時<sup>17</sup> 絕無更改
- 實屬難行<sup>13</sup> 實屬胆大妄爲<sup>14</sup> 官清民自安
- <sup>10</sup> 君子必慎其獨也<sup>11</sup> 實爲公便<sup>12</sup> 事雖議定
- 不寬貸<sup>8</sup> 必有此事<sup>9</sup> 大難不死<sup>7</sup> 必有後福
- <sup>4</sup> 定爲此事<sup>5</sup> 定當懲辦<sup>6</sup> 決意不往<sup>7</sup> 決
- <sup>1</sup> 斷不忍爲此也<sup>2</sup> 斷難相允<sup>3</sup> 斷不承認

## Vocabulary.

- 允 *yiin<sup>3</sup>*—to sanction; to agree; to assent. True; sincere; honest.
- 相允 *hsiang-yün<sup>3</sup>*—to assent; to accede.
- 承 *ch'eng<sup>2</sup>*—to receive; to hold; to acknowledge.
- 認 *jen<sup>4</sup>* (222)—to know; to recognise; to confess.
- 承認 *ch'eng-jen<sup>4</sup>*—to confess; to acknowledge.
- 懲 *ch'eng<sup>3</sup>* (550)—to punish; to repress.
- 辦 *pan<sup>4</sup>*—to transact; to do; to manage.
- 懲辦 *ch'eng-pan<sup>4</sup>*—to punish
- 決 *chüeh<sup>2</sup>*—to cut off; to decide. *Decidedly; certainly.*
- 寬 *k'uan<sup>1</sup>*—broad; wide. Forgiving; lenient.

貸	<i>tai</i> <sup>4</sup> (328)—to lend on interest. To pardon.	毫	<i>hao</i> <sup>2</sup> —long soft hair. <i>Trifling; minute.</i>
寬貸	<i>k'uan-tai</i> <sup>4</sup> —to forgive; to pardon.	疑	<i>i</i> <sup>2</sup> —suspicion; doubt.
福	<i>fu</i> <sup>2</sup> (816)—happiness; luck.	疑義	<i>i-i</i> <sup>4</sup> —doubt.
便	<i>pien</i> <sup>4</sup> —convenient; cheap. Ordinary; plain. Then; in that case.	效	<i>hsiao</i> <sup>4</sup> (531)—to imitate, similar. To be efficacious.
議	<i>i</i> <sup>4</sup> (339) — to deliberate upon; to discuss.	功效	<i>kung</i> <sup>1</sup> - <i>hsiao</i> — merit; efficacy.
議定	<i>i-ting</i> <sup>4</sup> — to come to understanding; to decide.	借	<i>chieh</i> <sup>4</sup> —to borrow. To lend.
胆	<i>tan</i> <sup>3</sup> (741)—the gall; the courage.	債	<i>chai</i> <sup>4</sup> —to be in debt; a loan.
妄	<i>wang</i> (646) — erroneous; wild; reckless.	償	<i>ch'ang</i> <sup>2</sup> (588)—to pay back; to indemnify.
官	<i>kuan</i> <sup>1</sup> —an official. Public; civic.	還	<i>huan</i> <sup>2</sup> — to return. To repay.
清	<i>ch'ing</i> <sup>1</sup> (82)—pure; clean; honest.	償還	<i>ch'ang</i> <sup>2</sup> - <i>huan</i> —to repay;
更改	<i>keng-kai</i> <sup>3</sup> — to change; to alter.	種	<i>chung</i> <sup>3</sup> (87)—a seed. A kind; a sort.
好處	<i>hao</i> <sup>3</sup> - <i>ch'u</i> —a good point; an advantage.	辦法	<i>pan-fa</i> <sup>3</sup> —the way of managing an affair.
合	<i>ho</i> <sup>2</sup> —to shut; to join; to agree; to suit.	策	<i>ts'e</i> <sup>4</sup> —a book. A plan; a scheme; a policy.
洋	<i>yang</i> <sup>2</sup> (151) — the ocean; vast. <i>Foreign.</i>	推	<i>t'ui</i> <sup>1</sup> (52) — to push; to shirk. To extend; to include.
禁	<i>chin</i> <sup>4</sup> —to forbid; to prohibit.	推辭	<i>t'ui-tz'u</i> —to refuse; to decline.

## TRANSLATION

1. I certainly cannot bear to do this.
2. It is really impossible to accede to your request.



3. To deny emphatically.
4. It was certainly on account (爲) of this (此事).
5. Certainly must be punished.
6. I am determined not to go.
7. On no account will leniency be shown.
8. The thing must have happened.
9. He who escapes (lit. does not die) from a great calamity, must have in the future a good fortune
10. The superior man must be watchful over himself when he is alone (獨).
11. Truly both just (公) and expedient.
12. Though the affair has been discussed and settled, it really is difficult to carry out.
13. It really shows (屬) great audacity and disorderly behaviour.
14. If the officials be pure, the people naturally will be tranquil.
15. The doing of evil is never without its reward. Sooner or later the time will surely come.
16. I shall certainly not change (it).
17. No advantage whatever.
18. There is really no disagreement.
19. It is really not so.
20. Foreign coin must on no account be prohibited.
21. There is not the slightest doubt.
22. I have not transgressed in the least.
23. Never showing any improvement.
24. If you make a loan, you certainly must repay.
25. This way of action is by no means a good scheme.
26. Refuse on no account.
27. There is absolutely no such principle.
28. Indeed, it is what I desire.
29. It most decidedly ought to be.

## LESSON XI.

## 合力

人之生也。飛不如禽。走不如獸。而卒爲世界之主者。則以人能合衆人之力。以爲力。而禽獸不能故也。舉世間力之最大者。莫如聯合力。如熾炭然。散爲星點。童子得蹴滅之。若萃於一爐。則其勢炎炎。不可向邇矣。如束箸然。抽其一枝。則物小而易折。苟束數十百枝。而爲一。雖勇夫拔劍砍之。亦未必遽斷也。我國人民號稱四萬萬。爲環球各國所不能及。使能上下合力。可以雄視五洲。莫之能禦。顧屢戰屢敗。割地賠款。國勢岌岌。若不終日。則以徒有四萬萬人。而不能合四萬萬人之力。故也。嗚呼。可不懼哉。嗚呼。可不勉哉。

## Vocabulary.

合力 *ho-li<sup>4</sup>*—with united efforts; unity

禽 *ch'in<sup>2</sup>*—birds.

獸 *shou<sup>4</sup>*—wild animals; beasts.

卒 *tsu<sup>2</sup>*—here: finally; at the end.

界 *chieh<sup>4</sup>* (433)—a boundary; a limit. The world.

世界 *shih<sup>4</sup>-chieh*—the world

主 *chu<sup>3</sup>*—a host; a master; a ruler.

舉 *chü<sup>3</sup>*—here: all.

聯 *lien<sup>3</sup>*—to combine; to connect; to join.

聯合力 *lien-ho-li<sup>4</sup>*—united efforts; unity.

熾 *chih<sup>4</sup>* (*ch'ih<sup>4</sup>*) (93)—to burn.  
 炭 *t'an<sup>4</sup>*—charcoal.  
 散 *san<sup>4</sup>*—to scatter; to disperse. To dismiss.  
 星 *hsing<sup>1</sup>*—a star; a spark.  
 點 *hsing-tien<sup>2</sup>*—a spark.  
 蹴 *ts'u<sup>4</sup>*—to tread on; to kick.  
 滅 *ts'u-mieh<sup>4</sup>*—to stamp out.  
 萃 *ts'ui<sup>1</sup>* (14)—thick; to collect.  
 爐 *lu<sup>2</sup>* (207)—a stove; a fireplace.  
 勢 *shih<sup>4</sup>*—power; authority; influence; *Aspect; condition.*  
 炎 *yen<sup>2</sup>*—to flame; to blaze; hot.  
 炎炎 *yen-yen<sup>2</sup>*—glowing hot; fierce,—as a fire.  
 向 *hsiang<sup>4</sup>*—towards; facing.  
 邇 *rh<sup>2</sup>* (564)—near, close; to approach.  
 束 *shu<sup>4</sup>*—to bind together; a bundle.  
 箸 *chü<sup>4</sup>* (192)—chopsticks.  
 抽 *ch'ou<sup>1</sup>*—to pull up; to take out.  
 枝 *chih<sup>1</sup>* (539)—a branch; a prop. Numerative of flowers, pens, arrows.  
 折 *che<sup>2</sup>*—to snap in two; to break. To decide, as cases. To fold as paper.

數十百 *shu-shih-pai<sup>2</sup>*—several tens of hundreds; a great quantity.

勇夫 *yung<sup>2</sup>-fu*—a strong man.

拔 *pa<sup>2</sup>*—to pull out.

劍 *chien<sup>4</sup>* (440)—a two-edged sword.

砍 *k'an<sup>3</sup>*—to cut; to chop.

未必 *wei-pi<sup>4</sup>*—perhaps not.

遽 *chü<sup>1</sup>* (290)—hurried; suddenly; *at one stroke.*

民人 *min<sup>2</sup>-jen*—the people.

號 *hao<sup>4</sup>*—a mark; a sign; a designation. Read *hao<sup>3</sup>*—to call out; to appeal.

稱 *ch'eng<sup>1</sup>*—to style; to designate; to state. To praise. To weigh.

號稱 *hao-ch'eng<sup>1</sup>*—to be called; to be styled.

環 *huan<sup>2</sup>* (371)—a ring; to surround.

球 *ch'iu<sup>2</sup>* (524)—a gem; a ball; a globe.

環球 *huan-ch'iu<sup>2</sup>*—throughout the world.

雄視 *hsiung-shih<sup>4</sup>*—to regard fearlessly.

洲 *chow<sup>1</sup>* (426)—an islet; a continent.

禦 *yü<sup>4</sup>*—to oppose; to resist; to stop.

顧 *ku<sup>4</sup>*—here; yet; still.

屢 *lü<sup>3</sup>*—many times; repeatedly.

戰 *chan*<sup>4</sup> (826)—terrified. To fight.

敗 *pai*<sup>4</sup> (856)—to suffer defeat. To ruin; to destroy.

割 *ko*<sup>1</sup>—to cut.

賠 *p'ei*<sup>2</sup>—to make good; to indemnify.

款 *k'uan*<sup>3</sup>—an item; a kind; an article of a treaty. An amount of money.

賠款 *p'ei-k'uan*<sup>3</sup>—an indemnity.

岌 *chi*<sup>4</sup> (218)—a lofty peak. Dangerous.

岌岌 *chi-chi*<sup>4</sup>—a critical situation.

不終日 *pu-chung-ji*<sup>4</sup>—before the day out.

徒 *t'u*<sup>2</sup>—here: vainly; uselessly.

嗚 *wu*<sup>1</sup>—an exclamation of regret.

嗚呼 *wu-hu*<sup>2</sup>—alack! alas!

懼 *chü*<sup>4</sup> (61)—to fear; to be afraid.

勉 *mien*<sup>3</sup> (384)—to make an effort.

### Notes.

a. 而卒爲世界之主者 ----- 而 here is an adversative particle,—“still” “yet.”

b. 主者 ----- Compare lesson III, 2, note a.

c. 以人能合衆人 ----- 故 ----- the combination  
以 ----- 故 is a causal particle,—“because”, “on account of.”

Compare lesson X, 2, note d.

d. 以爲力 ----- here 以 indicates the preceding object 力  
Compare lesson IX, 2, notes a and g.

e. 舉世間力之最大者 ----- 之 is an expletive.

f. 如熾炭然 ----- the combination 如 ----- 然  
is an assimilative particle,—“like” “as” (vid. the grammatical section of the present lesson).



- g. 莫之能禦 ····· 之 is an expletive.  
 h. 若不終日 ····· 若 is an assimilative particle.  
 i. 以徒有 ····· 故 —see the note c.

### TRANSLATION.

#### Unity.

Man by nature is unable to fly like the birds, or travel like the wild animals nevertheless (而) he is after all (卒) master of the world. This is because man is able to bring together the powers of mankind as an united force (lit. and to make a force of it), but the birds and animals are not able to do this. In the whole world there is no greater force than united force. It is like burning charcoal which if scattered is merely a spark that a boy can stamp out, but if gathered together in a stove is glowing hot, so that one is unable to draw near to it. Or it is like a bundle of chopsticks. If one is taken out, it is a small thing and easy to break. But if several tens of hundreds are put together in a bunch, even though a strong man draws his two-edged sword and strikes it, he cannot strike it apart with one stroke.

The people of our country are called "the 400 millions" which number no other country in the world can reach. If they high and low (上下) were able to combine their strength, they would be able to face fearlessly the five continents, and no one could oppose them. And yet (顧) as often (屢) as we have fought, just so often have we lost. Our territory is cut up, and an indemnity (is imposed on us). The country is in a desperate state, as though (若) she would not see the end of the day. It is because we have 400 million men only in vain being unable to unite their collective (lit. 400 million men's) strength. Alas, is it not dreadful? Alas, is it not imperative to make an effort?



## 2.

## A. 公使致外交總長函

逕啟者。茲有本國文士某姓。擬赴明陵一帶地方游歷。隨帶中國跟役于明一名。往返僅止四日之久。特請貴總長飭繕護照一紙。迅即擲來爲荷。此達。順頌日祺。

## B. 公使致外交總長函

逕啟者。前因本館某官。請領護照。前赴山西地方游歷。現於本月某日回京。呈繳護照。並據面稱。所有經過各處。均蒙各地方官。妥爲照料。實深銘感。等情前來。據此。茲將<sup>a</sup>原領護照一紙送上。即希貴總長查照核銷可也。專此布達。順頌日祉。

## Vocabulary.

## A.

公使 *kung-shih*<sup>8</sup>—an envoy; a foreign minister.

致 *chih*<sup>4</sup> (883)—to cause; to go to. *To send.*

交 *chiao*<sup>1</sup>—to unite; to join; friendship; acquaintance.

外交 *wai-chiao*<sup>1</sup>—diplomatic relations.

總長 *tsung-chang*<sup>3</sup>—a minister.

外交總長 *wai-chiao-tsung-chang*<sup>3</sup>—the minister of foreign affairs.

**函** *han<sup>2</sup>*—a letter.  
**逕** *ching<sup>4</sup>* (427)—to approach; to direct.  
**啓** *ch'i<sup>3</sup>*—to explain; to open; to begin; to inform.  
**逕啓者** *ching-ch'i<sup>3</sup>-che*—this is to begin,—I beg to inform you, a phrase with which letters, notices etc. open.  
**茲** *tzu<sup>1</sup>*—this; here; now.  
**本國** *pen-kuo<sup>2</sup>*—one's native country; my country.  
**文士** *wen<sup>2</sup>-shih* — a literary man.  
**某** *mou<sup>2</sup>*—a certain person or thing. So-and-so; such-and-such.  
**某姓** *mou-hsing<sup>4</sup>*—named so-and-so.  
**擬** *ni<sup>3</sup>* (*i<sup>3</sup>*) (479)—to propose; to decide.  
**赴** *fu<sup>4</sup>* (119)—to go to.  
**陵** *ling<sup>2</sup>* (543)—a high mound; tomb.  
**明陵** *ming-ling<sup>3</sup>* — the Ming Tombs (near Peking).  
**帶** *tai<sup>4</sup>*—a girdle; a belt. A zone; a neighbourhood. To lead; to bring.  
**一帶** *i-tai<sup>4</sup>*—in the neighbourhood of; all along.  
**地方** *ti<sup>4</sup>-fang*—a place; a locality.  
**一帶地方** *i-tai-ti<sup>4</sup>-fang*—a part of the country; a region.

**游** *yu<sup>2</sup>* (266) — to wander about; to travel.  
**歷** *li<sup>4</sup>*—to calculate. *To pass through; successive.*  
**游歷** *yu<sup>2</sup>-li*—to travel.  
**隨帶** *sui-tai<sup>4</sup>*—to take with one (of persons).  
**跟** *ken<sup>1</sup>*—the heel; to follow at heel.  
**跟役** *ken-i<sup>1</sup>*—a servant.  
**于** *yü<sup>2</sup>*—to proceed. In; on; at; to; from. Used with **於**.  
**于明** *yü-ming<sup>2</sup>* — a proper name.  
**一名** *i-ming<sup>2</sup>*—one (of persons).  
**僅止** *chin-chih<sup>3</sup>* — only; no more than.  
**四日之久** *ssu-jih-chih-chiu<sup>2</sup>* — a period of 4 days.  
**特** *t'e<sup>4</sup>*—special: prominent; alone.  
**請** *ch'ing<sup>3</sup>* (82)—to beg; to request.  
**貴總長** *kuei-tsung-chang<sup>3</sup>*—the Honourable Minister, Your Excellency.  
**繕** *shan<sup>4</sup>* (152)—to write out.  
**飭** *ch'ih<sup>4</sup>* (363)—to order; to command.  
**護** *hu<sup>4</sup>* (58)—to protect; to guard; to aid.

照	<i>chao</i> <sup>4</sup> (715)—to shine on. To look at. According to. <i>A pass; a permit.</i>	爲荷	<i>wei-ho</i> <sup>4</sup> (or 是荷)—I shall be grateful.
護照	<i>hu-chao</i> <sup>4</sup> —a passport.	此達	<i>tz'u-ta</i> <sup>4</sup> —this is for your information,—I write this to inform you.
紙	<i>chih</i> <sup>3</sup> (348)—paper; a document. <i>Numerative of documents.</i>	順	<i>shun</i> <sup>4</sup> —obedient; convenient; to accord with; to agree to.
迅	<i>hsün</i> <sup>4</sup> —quick; swift.	頌	<i>sung</i> <sup>4</sup> —to praise; to extol.
迅即	<i>hsün-chi</i> <sup>2</sup> — quickly; without delay.	祺	<i>ch'i</i> <sup>2</sup> (102)—happiness.
擲	<i>chih</i> <sup>4</sup> —to throw; to send (to an inferior).	順頌日祺	<i>shun - sung - jih-ch'i</i> <sup>2</sup> — I avail myself of the opportunity to express my best wishes.
荷	<i>ho</i> <sup>4</sup> (700)—to wear; to sustain; to be grateful.		

## B.

因	<i>yin</i> <sup>1</sup> —a cause; a reason; because.	呈	<i>ch'eng</i> <sup>2</sup> —to offer to a superior.
館, 館	<i>kuan</i> <sup>3</sup> (751)—a residence; an office.	繳	<i>chiao</i> <sup>3</sup> —to hand over.
本館	<i>pen-kuan</i> <sup>3</sup> —my office,—our legation.	呈繳	<i>ch'eng-chiao</i> <sup>3</sup> —to hand up to a superior.
領	<i>ling</i> <sup>3</sup> (438)—the throat; the collar. <i>To receive.</i>	據	<i>chü</i> <sup>4</sup> (290)—to receive as communications from a subordinate. Evidence; proof. <i>According to.</i>
前赴	<i>ch'ien-fu</i> <sup>4</sup> —to go to.	面	<i>mien</i> <sup>4</sup> —the face; the front.
山西	<i>shan</i> <sup>1</sup> - <i>hsi</i> —the province of Shansi.	面稱	<i>mien-ch'eng</i> <sup>1</sup> — to state personally.
本月	<i>pen-yüeh</i> <sup>4</sup> —the current moon.	據面稱	<i>chü-mien-ch'eng</i> <sup>1</sup> —according to what he stated personally.
某日	<i>mou-jih</i> <sup>4</sup> —on a certain day.	蒙	<i>meng</i> <sup>2</sup> —to cover; to teach. To receive from a superior.
現	<i>hsien</i> <sup>4</sup> (865)—now; at present.		
京	<i>ching</i> <sup>1</sup> —a capital.		

**地方官** *ti-fang-kuan*<sup>1</sup>—the local authorities.

**妥** *t'o*<sup>3</sup>—secure; safe; settled.

**妥爲** *t'o-wei*<sup>4</sup>—satisfactorily.

**料** *liao*<sup>4</sup>—to consider; to calculate. Material; stuff.

**照料** *chao-liao*<sup>4</sup>—to care of; to look after.

**銘** *ming*<sup>2</sup>—to carve; to engrave.

**銘感** *ming-kan*<sup>3</sup>—to be very grateful.

**等情** *teng-ch'ing*<sup>2</sup>—a form of words used in official despatches to mark the close of a quotation from a communication of an inferior (often is followed by **前來** *ch'ien-lai*<sup>2</sup>—"such having come forward"), not to be rendered.

**據此** *chii - tz'u*<sup>3</sup>—"having received this",—a form which follows directly after the close of a quotation from a communication of an inferior,—not to be rendered.

**原** *yüan*<sup>2</sup>—origin; source. A high level; a plateau.

**原領護照** *yüan - ling - hu - chao*<sup>4</sup>—the originally received passport.

**送** *sung*<sup>4</sup>—to accompany; to send; to give.

**送上** *sung-shang*<sup>4</sup>—to present to a superior.

**希** *hsi*<sup>1</sup>—few; rare. *To hope.*

**查** *ch'a*<sup>2</sup>—to examine into; to investigate.

**查照** *ch'a-chao*<sup>4</sup>—to take note; for your information—a polite formal phrase requesting attention to the despatch. Elliptical for **查考照對** *ch'a-k'ao - chao - tui*<sup>4</sup>—look into and compare.

**核** *ho*<sup>2</sup>—the kernel. *To examine into; to weigh*

**銷** *hsiao*<sup>1</sup> (124)—to melt; to cancel.

**核銷** *ho-hsiao*<sup>1</sup>—to duly cancel.

**可也** *k'o-yeh*<sup>3</sup>—this will do,—a final phrase in letters following wishes expressed,—not to be rendered.

**專** *chuan*<sup>1</sup>—particular; special.

**布達** *pu-ta*<sup>4</sup>—to inform.

**專此布達** *chuan-tz'u-pu-ta*<sup>4</sup>—I write this expressly to inform you.

**祉** *chih*<sup>3</sup> (126)—happiness.



## Notes.

## B.

- a. 將原領護照一紙送上 ----- 將 is a sign of the objective case.

## Similar examples.

又將此事次第告之 ----- moreover he told him this matter point by point.

(次第 *tz'u-ti*<sup>4</sup>—order, sequence)

將被拏之人立行放回 ----- he immediately released the men who had been seized.

(拏 *na*<sup>2</sup>—to take; 被 *pei*<sup>4</sup>—sign of passive; 立行 *li-hsing*<sup>2</sup>—immediately; 放 *fang*<sup>4</sup>—to release).

## TRANSLATION

A. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

I beg to inform (Your Excellency) that at present there is one of my countrymen by the name of . . . , a literary man, who wishes to travel to the Ming Tombs, accompanied by (his) Chinese servant, Yü-ming, by name. His going and return will occupy only four days. I especially request Your Excellency to give instructions that a passport be made out for him. I shall be grateful to have it sent as soon as possible.

I avail myself of this opportunity to express to you my best wishes.



### B. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

I beg to inform (Your Excellency) that a member of our Legation formerly asked for a passport to be issued to him for the purpose of travel in Shansi. On the . . . day of the current month he returned to Peking and handed back his passport. According to his own verbal report, he received (most) satisfactory attention from the local authorities in every place he passed through (經過) for which he is deeply grateful. I beg to return the passport originally received and (卽) hope that Your Excellency will take note thereof and cancel the same.

I avail myself, etc.

### 3.

## Grammatical section

### THE ASSIMILATIVE PARTICLES.

The assimilative particles indicate the resemblance of one object to another, and are similar to the expressions: *like, as, as if, as though, just as*, etc.

These particles are:

若 *jo*<sup>1</sup>, 如 *ju*<sup>2</sup>, 如 . . . . 然 *ju* . . . . *jan*<sup>2</sup>, 猶 *yu*<sup>2</sup>,  
 由 *yu*<sup>2</sup>, 似 *ssu*<sup>4</sup>, 而 *erh*<sup>3</sup>, 儼如 *yen-ju*<sup>2</sup>, 儼然  
*yen-jan*<sup>2</sup>, 儼若 *yen-jo*<sup>4</sup> 若 . . . . 然 *jo* . . . . *jan*<sup>2</sup>.

1. 事若此。2. 視難若易。3. 以爲美。莫已若也。4. 若無罪而就死地。5.  
 以若所爲。求若所欲。猶緣木而求魚也。6. 民之望之。若大旱之望雨  
 也。7. 見善如不及。8. 視死如歸。9. 一日不見。如三月矣。10. 如魚得水。  
 如鳥得林。11. 君子之過也。如日月之食焉。過也。人皆見之。12. 夫妻之  
 情深如海。13. 子之燕居。申申如也。天天如也。14. 如見其肺肝然。15. 聖  
 賢愛人之心。如愛已然。16. 視予猶父也。17. 視人事猶已事。18. 仁之勝  
 不仁也。猶水勝火。19. 氣猶風也。血猶水也。20. 子曰過猶不及。21. 夫子  
 之不可及也。猶天之不可階而升也。22. 民之歸仁也。猶水之就下。23.  
 今之樂。由古之樂也。24. 似木石之無知也。25. 古人形似獸。心有大聖  
 德。26. 文王視民如傷。望道而未之見。27. 其道德儼如聖賢。28. 其功業  
 儼然豪傑。29. 儼若宿知。30. 夫道若大路然。豈難知哉。

## Vocabulary.

就	chin <sup>4</sup> —to go to.	而	erh <sup>2</sup> —here: like; as if.
緣	yiian <sup>2</sup> —to follow. Cause; connection.	道德	tao-te <sup>2</sup> —virtue.
旱	han <sup>4</sup> —drought. Dry land.	儼	yen <sup>2</sup> (630)—stern; respectful.
妻	ch'i <sup>1</sup> —wife.	儼如	yen-ju <sup>2</sup> — like; resembling.
申	shen <sup>1</sup> —to report To extend; to increase.	功業	kung <sup>1</sup> -yeh—merit.
申申如也	shen-shen <sup>1</sup> -ju-yeh —easy; self-possessed.	儼然	yen-jan <sup>2</sup> —like.
夭	yao <sup>1</sup> —fresh-looking; young. Pleased.	豪	hao <sup>2</sup> —a porcupine. Heroic.
肺	fei <sup>4</sup> —the lungs.	傑	chieh <sup>2</sup> —a hero.
肝	kan <sup>1</sup> (32)—the liver.	豪傑	hao <sup>2</sup> -chieh—a hero.
勝	sheng <sup>4</sup> —to conquer.	儼若	yen-jo <sup>4</sup> —like.
階	chieh <sup>1</sup> (318)—a flight of steps. To go up by a stair. A degree.	宿	su <sup>4</sup> —to lodge for night. Stale; old.

## TRANSLATION

1. It being thus.
2. To regard a difficult (matter) as an easy (one).
3. Thinking that no one is as pretty as herself.
4. Like an innocent person (無罪) going to the place of death (死地).
5. To do what you do and to seek for (求) what you desire is like (猶) climbing (lit. following) a tree to seek for fish (以 here means: to do).

6. The people's longing for him was like (their) longing for rain (in a time of) great drought.
7. To look upon virtue as (something to which one) cannot attain.
8. To look upon death as going home.
9. One day without seeing (her) is like three months.
10. Like a fish that finds the water, like a bird that finds a grove.
11. The faults of the superior man are like the eclipse (食) of the sun and moon. He has his faults (過也), and all men see them.
12. The affection of husband and wife is deep as the sea.
13. When the Master was not occupied with business (lit. the Master's dwelling at ease 燕居), he looked comfortable and happy.
14. As if he saw his very lungs and liver.
15. Holy men and sages love other men as themselves.
16. He regarded me as a father.
17. To regard others' interests as one's own.
18. Humanity conquers inhumanity like water conquers fire.
19. Breath is like wind, blood is like water.
20. The Master said "To go beyond is as wrong (lit. is like) as not to come up."

21. Our Master (夫子) cannot be attained in the same way as the heaven cannot be reached by the steps of a stair.
22. The people turn to benevolence as water flows downwards.
23. The music of the present day is like the music of antiquity.
24. Like the insensibility (無知) of wood or stone.
25. The ancients in their form were like beasts, but in their hearts they had the virtue of the great sages.
26. King Wang looked on the people as on a wounded (man), and he looked towards the right path as if (而) he could not see it.
27. His virtue is like that of holy men and sages.
28. His merits are like those of heroes.
29. As though he had already known it long before.
30. The way of virtue is like a great road. Is it difficult to know it? (夫 is an initial particle)



## LESSON XII.

## 1.

## 高 瓊

宋真宗時。契丹入寇。指揮使高瓊。請帝渡河禦寇。帝不允。瓊爭之甚力。時宰臣馮拯。在旁呵之曰。高瓊何得無理。瓊怒曰。君以文章爲大臣。今虜騎充斥如此。猶責瓊無禮。君何不賦詩一章。以退虜耶。馮拯語塞。真宗乃從瓊言。至河北登城。張黃龍旗。城下將士望見之。皆呼萬歲。氣勢百倍。遂擊契丹走之。

## Vocabulary.

瓊	<i>ch'iung</i> <sup>2</sup> —a red veined stone. Beautiful.	契丹	<i>ch'i-tan</i> <sup>1</sup> — Kitans, or Khitans—Tartars, who ruled northern China (907-1115 A. D.) under the name of the 遼紀
高瓊	<i>kao-ch'iung</i> <sup>2</sup> —a proper name.		<i>liao</i> <sup>2</sup> - <i>chi</i> , — Liao dynasty.
宗	<i>tsung</i> <sup>1</sup> — ancestral; clan; family. Kind; class. To follow; to honour.	指揮使	<i>chih-hui-shih</i> <sup>3</sup> — an ancient military office,—the commander in chief.
真宗	<i>chen-tsung</i> <sup>1</sup> —name of an emperor of the Sung dynasty.	帝	<i>ti</i> <sup>4</sup> —God. A deified being. <i>The emperor.</i>
契	<i>ch'i</i> <sup>4</sup> —a covenant; a bond; a deed.	渡	<i>tu</i> <sup>4</sup> (200)—a ferry; to ferry across; to cross.
丹	<i>tan</i> <sup>1</sup> —cinnabar; red.		

河 *ho<sup>2</sup>* (699)—a river.  
宰 *tsai<sup>3</sup>*—a servant. *The chief minister of a State.* To rule. To slaughter animals.  
臣 *ch'en<sup>2</sup>*—a subject; a vassal; a statesman.  
宰臣 *tsai-ch'en<sup>2</sup>*—the prime-minister.  
馮 *feng<sup>2</sup>*—a surname. Read *p'ing<sup>2</sup>*—to rely on.  
拯 *cheng<sup>3</sup>* (522)—to lift up; to save.  
馮拯 *feng-cheng<sup>3</sup>* — a proper name.  
旁 *p'ang<sup>2</sup>*—side; beside; near.  
呵 *ho<sup>1</sup>* (699)—to gape; to scold.  
怒 *nu<sup>1</sup>* (553)—anger; rage.  
文章 *wen<sup>2</sup>-chang*—an essay.  
大臣 *ta<sup>4</sup>-ch'en*—a high official; a minister.  
騎 *ch'i<sup>2</sup>* (452)—to sit astride; to ride.  
虜騎 *lu-ch'i<sup>2</sup>*—mounted brigands.

斥 *ch'ih<sup>4</sup>*—to dismiss; to expel; to scold.  
充斥 *ch'ung-ch'ih<sup>4</sup>*—numerous.  
如此 *ju-tz'u<sup>3</sup>*—so; thus; such.  
賦 *fu<sup>4</sup>* (330)—to spread; to levy; to pay; *to compose.*  
詩 *shih<sup>1</sup>* (46)—poetry; verses.  
登 *teng<sup>1</sup>*—to mount; to ascend.  
張 *chang<sup>1</sup>* (353)—to extend; to stretch. To proclaim; to publish. *To display.* To boast.  
黃 *huang<sup>2</sup>*—yellow.  
龍 *lung<sup>2</sup>*—the dragon.  
旗 *ch'i<sup>2</sup>* (102)—a flag; a banner.  
歲 *sui<sup>4</sup>*—a year.  
萬歲 *wan-sui<sup>4</sup>*—a greeting and a title for the emperor.  
氣勢 *ch'i<sup>4</sup>-shih*—energy; vigor.  
倍 *pei<sup>4</sup>*—double; to double.  
百倍 *po-pei<sup>4</sup>*—hundred-fold.

### Notes.

- a. 君以文章爲大臣 ---- here 以 means: "by", "with".  
b. 猶責瓊無理 ----- here 猶 is an adversative particle,—“and yet”, “still”.  
c. 以退虜耶 ----- here 以 means: “in order to”

Compare lesson II, 1, note a.

- d. 乃從瓊言-----乃 here is a consequential particle,—  
“then”.
- e. 遂擊契丹走之-----遂 here is a consequential  
particle,—“therefore”.

## TRANSLATION

### Kao—Ch'iung.

In the time of the Sung emperor, Chen-tsung, the Kitans attacked (lit. entered to rob) (China). The commander in chief, Kao-ch'iung, urged the emperor to cross the river in order to oppose the enemies (lit. robbers). The emperor would not assent. Kao-ch'iung (began) to argue with him (之) (very) hotly. The prime-minister Feng-cheng, who was standing beside (him), shouted at him:

“Kao-ch'iung, how dare you disregard all etiquette!”

“You have secured the office of minister (爲大臣) by (以) (your) essays”, replied Kao-ch'iung angrily,—“now, when there are so many enemies (lit. mounted brigands), you blame me for lack of etiquette. Why (then) do you not compose some (lit. a piece—一章) verses in order to rout them?”

Feng-cheng was struck speechless (with that reply). The emperor followed Kao-ch'iung's advice (lit. words), proceeded to the northern side of the river, ascended the wall, and (ordered) the yellow imperial (lit. dragon) banners to be displayed. Officers and soldiers (將士) who were under the wall saw the emperor and greeted him enthusiastically (皆呼萬歲). Their courage increased a hundred fold; they attacked the Kitans and drove them away.

## 2.

## A. 公使致外交總長函

逕啟者。前因本署某官。擬赴陝西遊歷。當由本公使函請貴總長。繕給護照一張。尙未動身。現接本國外交部電開。飭令該員。迅即回國。等因前來。准此。所有該員赴陝一舉。自應中止。茲將原領護照一紙送上。即希貴總長查照註銷可也。此泐。順頌時祉。

## B. 公使致外交總長函

逕啟者。日前本公使函送擬定通商新章。迄今數日。未蒙見覆。未知曾否議定。盼念綦切。爲此特請貴總長。將近日議定如何情形。速即賜覆。以便轉覆本國外交部查照。是荷。專此布達。順頌日祉。

## Vocabulary.

## A.

署	<i>shu</i> <sup>3</sup> —a public office. To write.	English in order not to be confused with	山西
陝	<i>shan</i> <sup>3</sup> —mountain passes	— the province of	Shansi.
陝西	<i>shan</i> <sup>3</sup> - <i>hsi</i> —west of the passes,—the province of Shensi, so written in	當	<i>tang</i> <sup>3</sup> —here: then; there-upon; at that time.



由 *yu<sup>2</sup>*—here: by; from.  
 函 *han<sup>2</sup>*—to contain. *A letter.*  
 函請 *han-ch'ing<sup>3</sup>*—to request by letter.  
 動身 *tung-shen<sup>1</sup>*—to start; to set out.  
 部 *pu<sup>4</sup>*—a class; a category. *A board; a ministry.*  
 外交部 *wai-chiao-pu<sup>4</sup>*—the ministry of foreign affairs.  
 接 *chieh<sup>1</sup>*—here: to receive.  
 電 *tien<sup>4</sup>*—here: a telegram.  
 開 *k'ai<sup>1</sup>*—here: stating; it is stated.  
 飭令 *ch'ih-ling<sup>4</sup>*—to order; to command.  
 回國 *hui-kuo<sup>2</sup>*—to return to one's country.  
 該 *kai<sup>1</sup>*—to include; to connect. *Ought, right. To owe. The said.*  
 員 *yuan<sup>2</sup>*—an official.

等因前來 *teng-yin-ch'ien-lai<sup>2</sup>*—(or only 等  
 因 *teng-yin<sup>1</sup>*) a form of words used in official despatches to mark the close of a quotation from the communication of a superior (or, by courtesy, of an equal and followed by 准此 *chun-tz'u<sup>3</sup>* — or 奉此 *feng-tz'u<sup>3</sup>* — "having received this", — not to be rendered.  
 准 *chun<sup>3</sup>*—to authorise; to grant. To receive from a superior or an equal  
 自 *tzu<sup>4</sup>*—here: of course, naturally.  
 中止 *chung-chih<sup>3</sup>*—to stop mid-way; to drop.  
 註 *chu<sup>4</sup>* (81)—to annotate; to explain, to endorse.  
 註銷 *chu-hsiao<sup>1</sup>*—to write off; to cancel.  
 泐 *le<sup>4</sup>*—to split; to write.

## B.

日前 *jih-ch'ien<sup>2</sup>*—formerly; on a previous occasion.  
 擬定 *ni-ting<sup>4</sup>*—to fix; to decide.  
 通商 *t'ung-shang<sup>1</sup>*—commercial intercourse; trade; especially trade with foreign nations.  
 章 *chang<sup>1</sup>*—here: regulations.  
 迄 *ch'i<sup>1</sup>* (*hsi<sup>3</sup>*) (298)—to reach to; until.  
 迄今 *ch'i-chin<sup>1</sup>*—until now; up to the present date.  
 蒙 *meng<sup>2</sup>*—here: to be honored.



覆 *fu<sup>4</sup>* (545)—to overturn; to upset. *To reply.*

見覆 *chien-fu<sup>4</sup>*—to reply to.

議定 *i-ting<sup>4</sup>*—to decide; to ratify

盼 *p'an<sup>4</sup>*—to gaze at; to long for; to hope.

盼念 *p'an-nien<sup>4</sup>*—to long for; to be anxious.

綦切 *ch'i-ch'ieh<sup>4</sup>* — very; the utmost.

近 *chin<sup>4</sup>* (209)—near; close.

近日 *chin-jih<sup>4</sup>*—recently.

如何 *ju-ho<sup>3</sup>* — what? Why? How then now?

形 *hsing<sup>4</sup>* — form; figure; shape; the body.

情形 *ch'ing<sup>2</sup>-hsing* — circumstances; conditions of a case.

速即 *su-chi<sup>2</sup>*—without delay; quickly.

賜 *tz'u<sup>4</sup>*—to bestow upon an inferior.

賜覆 *tz'u-fu<sup>4</sup>*—to favour with a reply.

以便 *i-pien<sup>4</sup>*—in order to.

轉 *chuan<sup>3</sup>* (839) — to turn round.

轉覆 *chuan-fu<sup>4</sup>*—to transmit communications in reply.

## Notes.

### A.

a. 本公使 ----- I (a foreign minister).

b. 所有該員赴陝一舉 -- The meaning of the combination 所有 depends on the place it occupies in the sentence.

When 所有 is placed at the end of a sentence this combination forms a kind of adjective clause where 有 means: "to have", "to belong".

凡其所有 ----- all that he has.

此房爲吾所有 ---- this house is mine (lit. that which I have; that which belongs to me).

Being put before a noun (in singular or in plural) 所有 simply gives an emphasis to it, and is equivalent to the definite article "the" or sometimes to "all the".

所有現約五條 ---- the five articles of the present treaty.

所有章节列後 ---- the regulations are given hereafter.

(章程 *chang<sup>1</sup>-ch'eng*—regulations; 列 *lieh<sup>4</sup>*—to enumerate). (vid. lesson XXIX, gram. section).

c. 一舉 ----- the numeral 一 *i<sup>4</sup>*—here individualises the noun 舉 *chü<sup>3</sup>*—as a special thing amongst many of its class.

### Similar examples.

至通商一事 ----- as to (至) the subject (事) of foreign trade.

君臣一倫 ----- the relation between sovereign and subject.

(倫 *lun<sup>2</sup>*—human relationships).

### B.

a. 曾否議定 ----- 曾 here is a particle of completed action (vid. lesson XV).

## Similar examples.

此事不知曾否說與本家親族 ---- I do not know whether he has, or has not, told this matter to his own family and relations.

(親族 *ch'in-tsu*<sup>2</sup>—relations).

所欠未曾結清 ----- he has not cleared off his debts.

(欠 *ch'ien*<sup>4</sup>—to owe; 結 *chieh*<sup>2</sup>—to settle; 清 *ch'ing*<sup>1</sup>—clear).

- b. 將近日議定如何情形 ----- here 將 is a sign of the objective case. Compare lesson XI, 2, B, note a.
- c. 以便轉覆本國外交部 ----- 轉 is often used with the meaning of passing on a communication, demand, etc. to another person.

## TRANSLATION

A. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

As an official of our Legation was intending to go into Shensi for travel, I sent a letter asking (lit. it was asked by (由) me by letter) Your Excellency to have a passport prepared (for him). (But) before he started (lit. he has not yet

started), a telegram was received from our Foreign Office ordering him to return home at once. Naturally the matter (一舉) of the trip of the said official into Shensi must be dropped. Now, I beg to return the originally received passport which I hope Your Excellency will note (查照) and duly cancel.

I avail myself, etc.

**B. A Letter from a Foreign Minister to the Minister of Foreign Affairs.**

At an earlier date I sent you by letter (函送) the newly fixed trade regulations. (Although) up to this time several days (have elapsed), I have not yet been honored with your reply and do not know whether any decision has been made (concerning the said regulations). Being very anxious about this matter I beg to especially (特) request Your Excellency to let me know (賜覆) at your earliest convenience what are the conditions of your decision, in order that I may transmit your communication (以便轉覆) to our Foreign Office for their information (查照).

I avail myself, etc.

## 3.

## 晏嬰使楚

晏子使楚。晏子短。楚人爲小門於大門之側。而延晏子。晏子不入。曰。使至狗國者。從狗門入。今臣使楚。不當從此門。僮者更從大門。入見楚王。楚王曰。齊無人耶。晏子對曰。齊之臨淄三百閭。張袂成帷。揮汗成雨。比肩接踵而在。何爲無人。王曰。然則何爲使子。晏子對曰。齊命使各有所主。其賢者使賢主。不肖者使不肖主。嬰最不肖。故宜使楚耳。

## Vocabulary.

門 *men<sup>2</sup>*—a door; a gate.

側 *ts'e<sup>4</sup>* (858)—the side; side-ways.

延 *yen<sup>2</sup>*—to drag out; to protract; to invite.

狗 *kou<sup>3</sup>*—a dog.

僮 *pin<sup>4</sup>* (860)—to set in order; to entertain.

僮者 *pin<sup>4</sup>-che*—the person entertaining the guests; the master of the ceremonies.

淄 *tzu<sup>1</sup>*—name of a river in Shantung.

臨 *lin<sup>2</sup>*—to approach; near; on the point of.



**臨淄** *lin-tzu*<sup>1</sup>—name of the locality where the capital of the Ch'i State, **營丘** *Ying-ch'iu*—was situated. Now that place is called **臨淄縣**

**閭** *lū*<sup>2</sup> (749)—the gate of a village; a village of 25 families.

**袂** *mei*<sup>4</sup>—the sleeve of a robe.

**幃** *wei*<sup>2</sup>—a curtain.

**汗** *han*<sup>4</sup> (32)—sweat.

**肩** *chien*<sup>1</sup>—the shoulder.

**踵** *chung*<sup>3</sup> (27)—the heel.

**比肩接踵** *pi - chien - chieh - chung*<sup>3</sup>—shoulder to shoulder, heel to heel,—to be close to each other.

**肖** *hsiao*<sup>1</sup>—to be like.

**不肖** *pu-hsiao*<sup>1</sup>—unlike; degenerate; worthless (a term used by a son of himself when writing to his father).

### Notes.

a. 而延晏子 ----- 而 here is a conjunctive particle.

b. 使至狗國者 ----- here 者 with the preceding verb 使 forms an adjective clause:

“(If I were) one who was sent as envoy to a dog country.”

c. 比肩接踵而在 ---- Compare lesson I, 1, note b.

d. 齊命使各有所主 ---- This peculiar structure can be translated:

“The envoys sent by Ch'i all have princes who are worthy of them.

A similar structure is:

人作事各有所長 ----- everybody acts conformably to his abilities (長).

### TRANSLATION.

#### Yen-ying goes as Envoy to the Ch'u State

Yen-tzu was sent as envoy to the Ch'u State. He was (very) short. The people of Ch'u had erected a small door beside the big gate, and asked Yen-tzu (to pass through it). But Yen-tzu refused to do it (lit. did not enter).

"If I were sent as envoy to a dog country", he said;—"I would have entered through (從) the dog-gate. But I (臣) am sent to the Ch'u State, and it is not proper (不當) for me to pass through that gate."

(Thereupon) the master of the ceremonies changed (更) (his mind), and let him enter through the big gate. When (Yen-tzu) saw the prince of Ch'u the latter asked him, "Has Ch'i no men?"

"(Our) Ch'i", replied Yen-tzu, "in the locality of Lin-tzu has three hundred villages. If our people were to open their sleeves, a (big) curtain could be made of them. If they were to wipe off their sweat, it would be like rain (lit. form rain). They are living very close to each other. How should one say, that Ch'i has no men!"

"Why then did they send you?" asked the prince.

"My sovereign (lit. Ch'i)", replied Yen-tzu, "when sending his envoys considers the worth of the princes. Virtuous men he sends to virtuous princes, and worthless ones to worthless princes. I am a very bad fellow, therefore I had (宜) to be sent to the Ch'u State."

## Grammatical section

## THE CONJUNCTIVE PARTICLES

The conjunctive particles serve as conjunctions between individual words or sentences, and correspond very much to the expressions: "and", "with".

These particles are:

而 *erh*<sup>2</sup>, 與 *yü*<sup>3</sup>, 及 *chi*<sup>2</sup>, 且 *ch'ieh*<sup>3</sup>.

Examples of using the conjunctive particles.

1. 北辰居其所。而衆星共之。2. 子曰。三人行。  
必有我師焉。擇其善者而從之。其不善者而  
改之。3. 子曰。務民之義。敬鬼神而遠之。可謂  
知矣。4. 手弓而腰矢。5. 富與貴。是人所欲  
也。6. 貧與賤。是人之所惡也。7. 非言與筆所  
能盡。8. 道二。仁與不仁。9. 三字經與千字文。  
爲幼子所念。10. 惟我與爾。有是夫。11. 上年冬  
間。及本年春間。12. 南風發於春間。及秋間。13.  
溫且惠。14. 子曰。如有周公之才之美。使驕且  
吝。其餘不足觀也已。15. 邦有道。貧且賤焉。恥  
也。邦無道。富且貴焉。恥也。

## Vocabulary.

辰 *ch'en<sup>2</sup>*—time. The celestial bodies.

北辰 *pei-ch'en<sup>2</sup>* — the Pole Star.

共=拱 *kung<sup>3</sup>*—to bow; to salute.

擇 *tse<sup>2</sup>*—to pick out; to choose.

鬼 *kuei<sup>3</sup>*—spirits; spiritual beings.

鬼神 *kuei-shen<sup>2</sup>*—spiritual beings.

弓 *kung<sup>1</sup>*—a bow.

矢 *shih<sup>1</sup>*—an arrow. To take an oath.

筆 *pi<sup>3</sup>*—a writing brush; a pen.

三字經 *san-tzu-ching<sup>1</sup>* — the Three Character Classic, arranged in rhyming sentences of three words each, composed by 王伯厚 *Wang-po-hou* of the Sung dynasty

千字文 *ch'ien-tzu-wen<sup>2</sup>*—the Thousand Character Essay, containing exactly one thousand different characters, composed by 周興嗣

*Chou-hsing-ssu* (6th century A. D.)

幼子 *yu-tzu<sup>3</sup>*—a child; children.

冬 *tung<sup>1</sup>*—winter.

才 *ts'ai<sup>2</sup>*—ability; talents.

吝 *lin<sup>4</sup>*—stingy; niggardly.

恥 *ch'ih<sup>3</sup>*—to feel shame.

且 *ch'ieh<sup>3</sup>*—and; moreover; a conjunctive particle. An aggravative particle. A particle of approaching action.

## TRANSLATION

1. The Pole Star keeps its place, and all the stars bow to it.
2. The Master said, "When I walk along with two others (lit. three men walking. But it is implied that the speaker is one of them), they may serve me as my teachers. I will select their good qualities (其善者) and follow them, their bad qualities and avoid them (lit. change them; correct them in myself, avoid them).

3. The Master said, "To give one's self earnestly (務) to duties due to men (民之義), to respect spiritual beings and to keep aloof from them may be called wisdom.
4. With a bow in hand and some arrows fastened at the waist.
5. Riches and honor are what men desire.
6. Poverty and meanness are what men dislike.
7. More than tongue and pen can express.
8. There are two paths,—that of benevolence, and that of its opposite.
9. The Three-Character Classic and the Thousand-Character Essay are what children study.
10. It was only you and I who attained this.
11. During the winter of last year and the spring of this.
12. The south wind blows in spring and in autumn.
13. Gentle and docile.
14. The Master said, "Though a man have abilities as admirable as those of the duke of Chou, yet if he be proud and niggardly, those other things (其餘) are not worth being looked at (the final particles 也已 give an emphasis to the preceding sentence).
15. When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honor are things to be ashamed of.



## LESSON XIII.

## 1.

## 萬里長城

我國古時。北有匈奴之患。燕趙諸國。築城防之。各保疆土。不相連屬。秦始皇既滅六國。一統中夏。乃遣將軍蒙恬。發兵三十萬伐匈奴。大敗之。修築舊城。合而爲一。東起山海關。西至嘉峪關。長凡五千餘里。爲全球有名之鉅工。世人稱曰。萬里長城。長城之外。爲盛京蒙古。其內。則直隸。山西。陝西。甘肅等省。城垣以甃石爲之。高四十尺。厚二十餘尺。形勢雄峻。凡峰巒銳處。有高樓可以遠眺。卽古人守望處也。

## Vocabulary.

萬里長城 *wan - li - ch'ang - ch'eng*<sup>2</sup> — The Great Wall.

匈奴 *hsiung*<sup>1</sup> (651) — the breast

奴 *nu*<sup>2</sup> — a slave; a servant.

匈奴 *hsiung-nu*<sup>2</sup> — a name given to the Tartar tribes under the

秦 *Ch'in* and 漢 *Han* dynasties.

燕

*yen*<sup>1</sup> — name of a feudal State. Read *yin*<sup>4</sup> — the swallow. To feast.

趙

*chao*<sup>1</sup> — name of a feudal State. To visit.

防

*fang*<sup>2</sup> (261) — an embankment. To protect; to guard.

保

*pao*<sup>3</sup> — to guarantee; to protect.

**疆** *chiang<sup>1</sup> (812)*—a boundary, a frontier.  
**疆土** *chiang-t'u<sup>3</sup>*—a boundary.  
**連屬** *lien-shu<sup>3</sup>*—to be connected.  
**皇** *huang<sup>2</sup>*—great; august. The sovereign.  
**秦始皇** *ch'in-shih-huang<sup>2</sup>*—the first emperor of the united China under the Ch'in dynasty.  
**統** *t'ung<sup>3</sup>*—to gather into one; all; the whole.  
**一統** *i-t'ung<sup>3</sup>*—to unite.  
**夏** *hsia<sup>4</sup>*—summer.  
**中夏** *chung-hsia<sup>4</sup>*—one of the ancient names of China.  
**遣** *ch'ien<sup>3</sup>*—to send.  
**將軍** *chiang<sup>1</sup>-chiün*—a commander in chief.  
**恬** *t'ien<sup>2</sup>*—peaceful.  
**蒙恬** *meng-t'ien<sup>2</sup>*—a proper name.  
**伐** *fa<sup>2</sup>*—to cut down; to smite; to attack.  
**修** *hsiu<sup>1</sup>*—to put in order; to repair.  
**舊** *chiu<sup>4</sup> (680)*—old.  
**山海關** *shan-hai-kuan<sup>1</sup>*—a town near which the Great Wall touches the sea-coast.

**嘉** *chia<sup>1</sup> (716)*—excellent; to admire.  
**峪** *yü<sup>4</sup>*—a gully; a ravine.  
**嘉峪關** *chia-yü-kuan<sup>1</sup>*—the pass at the extreme west of the Great Wall.  
**千** *ch'ien<sup>1</sup>*—a thousand.  
**鉅** *chü<sup>4</sup> (641)*—great; large.  
**世人** *shih-jen<sup>2</sup>*—the people of the world; mankind.  
**盛京** *sheng-ching<sup>1</sup>*—the province and the city of Mukden.  
**蒙古** *meng<sup>2</sup>-ku*—Mongolia.  
**直** *chih<sup>2</sup>*—straight honest; upright.  
**隸** *li<sup>4</sup>*—to control.  
**直隸** *chih<sup>2</sup>-li*—the province of Chihli.  
**肅** *su<sup>4</sup>*—respectful; majestic.  
**甘** *kan<sup>1</sup>*—sweet; agreeable.  
**甘肅** *kan-su<sup>4</sup>*—the province of Kansu.  
**垣** *yüan<sup>2</sup>*—a wall.  
**城垣** *ch'eng<sup>2</sup> yüan*—a wall.  
**甃** *chuan<sup>1</sup> (839)*—a brick.  
**尺** *ch'ih<sup>3</sup>*—a foot.  
**形勢** *hsing<sup>2</sup>-shih*—aspect; position.

峻 *hsün<sup>4</sup>* (542)—steep; lofty.

雄峻 *hsiung-hsün<sup>4</sup>*—imposing; grand.

巒 *luan<sup>2</sup>* (888) — mountain peaks.

峰 *feng<sup>1</sup>* (148)—the peak of a hill.

峰巒 *feng-luan<sup>2</sup>* — mountain peaks.

銳 *jui<sup>4</sup>*—piercing; acute.

銳處 *jui-ch'u<sup>4</sup>*—a sharp pointed place.

樓 *lou<sup>2</sup>* (790)—a two-storeyed house; a tower.

眺 *t'iao<sup>4</sup>*—to gaze at.

守 *shou<sup>3</sup>*—to observe; to guard; to watch.

守望處 *shou-wang-ch'u<sup>4</sup>* — a watch-tower.

### Notes.

- a. 既滅六國 ----- 既 here is a particle of completed action (vid. lesson XV).

### Similar examples.

鷄既鳴矣 ----- the cock has already crowed.

予既烹而食之 ----- I have cooked and eaten it.

(烹 *p'eng<sup>1</sup>*—to fry; to cook).

- b. 乃遣將軍蒙恬 ----- 乃 here is a consequential particle,—“then”, “thereupon”.

- c. 合而爲一 ----- 而 here is a conjunctive particle,—“and”.

- d. 直隸山西陝西甘肅等省 ----- The character 等 is often added to one or several proper names. If added to one name it is to be translated “and others”. If it follows two or more names, it simply expresses the plurality of the names mentioned indicating at the same time the end of the enumeration of the proper names:

大興宛平等縣 ----- the districts Ta-hsing and Wan-p'ing.

王文正等 ----- Wang-wen-cheng and others.

When 等 is added to general names the following rules are to be observed:

Being added to one name 等 serves generally as a sign of the plural.

該洋人等 ----- the said foreigners.

本大臣等 ----- we, ministers of state.

When added to two names 等 is a sign of the plural only when it is clear that besides the two categories mentioned there are no others in view:

文武等官 ----- civil and military officers.

爾士民等 ----- you (爾) literati (士) and common people.

In other similar cases, when there is no indication that the question is only about the two names mentioned, 等 means: "and others", "etc."

天文地理等學 ----- astronomy (天文), geography (地理) and other sciences.

綢緞皮革等貨 ----- silk, leather and other goods.

(綢 *ch'ou*<sup>2</sup>—silk cloth; 緞 *luan*<sup>4</sup>—satin; silk cloth; 皮 *p'i*<sup>2</sup>—skin; leather; 革 *ko*<sup>2</sup>—skins).

- e. 城垣以甃石爲之 ----- 以 means here: "out", "from", "of" (of material of which something is made).



Similar examples.

以木作弓 ----- to make a bow from wood.

西國以金銀爲錢 ----- western nations make  
money of gold and silver.

TRANSLATION

The Great Wall.

In ancient times our country was much troubled in the north by the Tartar hordes. The States of Yen and Chao had built walls in order to protect themselves against them (之). But each State (only) protected its own frontiers, and (their walls) had not been united. When emperor Ch'in-shih-huang conquered the six kingdoms and united China, he despatched his general Meng-t'ien at the head of an army of 300,000 men against the Hsiung-nu. He completely routed them, rebuilt the old walls and united them into one.

The Wall begins (起) on the east at Shan-hai-kuan and ends (lit. reaches—至) on the west at Chia-yü-kuan, being more than 5000 "li" in length. This wall is one of the famous (有名之) constructions of the world, and is called the Great Wall (lit. the wall ten thousand "li" long).

Outside of the wall are Sheng-ching and Mongolia. Inside the wall are the provinces of Chihli, Shansi, Shensi and Kan-su. The wall is built of (以) bricks and stone. It is 40 feet high and more than 20 feet thick, and has a very imposing aspect. At all sharp pointed peaks there are high towers, from which one can get a distant view. These were just (即) watch-towers used by the ancients.



## A. 公使致外交總長函

逕啓者。前經面談各節。俱係緊要事件。本公使恐言語之間。或有誤會之處。茲將前日互談各事。另繕節略一紙送上。即請貴總長查閱其間。有無舛誤之處。即希見覆可也。此達順頌日祉。

## B. 外交總長覆公使函

逕覆者。昨准來函。並節略一張。均已閱悉。具見貴公使認真公事。莫名欽佩。本總長檢查節略所開。均係前日互談各事。其間並無舛誤之處。相應將節略一張附還。即請貴公使查照可也。此覆。即頌時祉。

## Vocabulary.

## A.

面談	<i>mien-t'an</i> <sup>2</sup> —to discuss verbally.	緊要	<i>chin-yao</i> <sup>4</sup> —important.
節	<i>chieh</i> <sup>2</sup> —the joints of plants. Sections. Affairs; subjects.	言語	<i>yen-yü</i> <sup>3</sup> —words; conversation.
各節	<i>ko-chieh</i> <sup>2</sup> —all affairs; various subjects.	會	<i>hui</i> <sup>4</sup> —to meet together; to unite. A guild; a society. To understand.

**誤會** *wu-hui<sup>4</sup>*—to misunderstand.

**誤會之處** *wu-hui-chih-ch'u<sup>4</sup>*—a misunderstanding.

**互談** *hu-t an<sup>2</sup>*—to talk together.

**另** *ling<sup>4</sup>*—separate; apart; another.

**略** *lüeh<sup>4</sup> (lio<sup>4</sup>)*—to define. A course. A summary; a synopsis. A little.

**節略** *chieh-lüeh<sup>4</sup>*—a memorandum.

**閱** *yüeh<sup>4</sup>*—to look at; to peruse; to inspect.

**查閱** *ch'a-yüeh<sup>4</sup>*—to examine.

**舛** *ch'uan<sup>3</sup>*—contradictory; perverse.

**舛誤** *ch'uan-wu<sup>4</sup>*—a mistake.

## B.

**逕覆者** *ching-fu<sup>4</sup>-che*—I beg to inform you in reply.

**昨** *tso<sup>2</sup>*—yesterday; lately.

**閱悉** *yüeh-hsi<sup>3</sup>*—to thoroughly acquaint oneself with.

**具見** *chü-chien<sup>4</sup>*—very evident.

**認真** *jen-chen<sup>1</sup>*—conscientiously; in good earnest; energetically; to be earnest in doing.

**莫名** *mo-ming<sup>2</sup>*—inexpressible.

**欽** *ch'in<sup>1</sup> (79)*—reverent; respectful. Imperial.

**佩** *p'ei<sup>4</sup>*—to respect.

**欽佩** *ch'in-p'ei<sup>4</sup>*—to respect.

**莫名欽佩** *mo-ming-ch'in-p'ei<sup>4</sup>*—there are no words to express my respect.

**檢** *chien<sup>3</sup> (440)*—to examine; to search.

**檢查** *chien-ch'a<sup>3</sup>*—to examine.

**所開** *so-k'ai<sup>1</sup>*—the contents (of a document).

**其間** *ch'i-chien<sup>1</sup>*—in it; therein.

**相應** *hsiang-ying<sup>1</sup>*—“it becomes my duty”; “it is incumbent upon me.”

**附** *fu<sup>4</sup> (19)*—to adhere to; to add; to enclose.

**附還** *fu-huan<sup>2</sup>*—to return enclosed.

## Notes.

## A.

- a. 各節 ----- 各 is very frequently used in the documentary and business style as a sign of the plural.

## Similar examples.

通商各口 ---- the ports of foreign trade.

約內各條 ---- the articles of the Treaty.

其餘各犯 ---- the remaining criminals.

- b. 將前日互談各事 ---- 將 is here a sign of the objective case.

## B.

- a. 並無舛誤之處 ----- Compare lesson X, 3.

- b. 將節略一張附還 ----- Compare A, note b.

## TRANSLATION

A. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

The various subjects we discussed together recently (前), all concerned (俱係) matters of great importance. I feared lest there might be some misunderstanding in our conversation, and (therefore) have composed a memorandum of the subjects about which we talked. I beg to send it herewith to Your Excellency and to ask you to examine it and to see if there be any mistakes therein.

Hoping that you will favor me with your reply,

I avail myself, etc.

B. A Letter from the Minister of Foreign Affairs to a Foreign Minister.

I received yesterday your letter, with a memorandum enclosed, with which I have fully acquainted myself. From this it can be seen how zealously Your Excellency performs your business. I cannot find words to express my respect to you.

I have examined the memorandum. It contains (所開) the questions we discussed several days ago, and I find no mistakes therein.

I beg to return the memorandum herewith and avail myself of this opportunity, etc.

3.

吳少孺子諫伐楚

吳王欲伐荆。告其左右曰。有敢諫者死。  
 舍人有少孺子者。欲諫不敢。則懷丸操  
 彈。游於後園。露沾其衣。如是者三旦。吳  
 王曰。子來何苦沾衣如此。對曰。園中有  
 樹。其上有蟬。蟬高居。悲鳴飲露。不知螳  
 螂在其後也。螳螂委身曲附。欲取蟬。而  
 不知黃雀在其旁也。黃雀延頸欲啄螳  
 螂。而不知彈丸在其下也。此三者皆務  
 欲得其前利。而不顧其後之有患也。吳  
 王曰。善哉。乃罷其兵。



## Vocabulary.

吳 *wu*<sup>1</sup>—to bawl; to brag.  
Name of an ancient  
feudal State

孺 *ju*<sup>2</sup>—a child.

少孺子 *shao-ju-tzu*<sup>3</sup>—a pro-  
per name.

荆 *ching*<sup>1</sup>—a bramble; a thorn.  
Name of the State of  
Ch'u.

左 *tso*<sup>3</sup>—the left hand.

右 *yu*<sup>4</sup>—the right hand.

左右 *tso-yu*<sup>1</sup>—left and right;  
in the presence of; at-  
tendants.

舍人 *she-jen*<sup>2</sup>—a retainer; a  
courtier.

懷 *huai*<sup>2</sup> (368)—to embrace;  
to carry in bosom; to  
cherish.

丸 *wan*<sup>2</sup>—a ball; a pellet; a  
pill.

彈 *tan*<sup>4</sup> (826)—a crossbow.

園 *yüan*<sup>2</sup> (370)—an enclosure;  
a garden.

後園 *hou-yüan*<sup>2</sup>—a back gar-  
den.

露 *lu*<sup>4</sup> (713)—dew.

沾 *chan*<sup>1</sup> (720)—to moisten;  
to imbue.

何苦 *ho-k'u*<sup>3</sup>—why? what for?

蟬 *ch'an*<sup>2</sup> (826)—the cicada or  
broad locust.

螳 *t'ang* (525)—a mantis.

螂 *lang*<sup>4</sup> (362)—a mantis.

螳螂 *t'ang<sup>2</sup>-lang*—a praying  
mantis.

委 *wei*<sup>3</sup>—to relegate; to send.

曲 *ch'ü*<sup>1</sup>—crooked; false.  
Songs.

委曲 *wei-ch'ü*<sup>1</sup>—crooked; tor-  
tuous.

委身曲附 *wei-shen-ch'ü fu*<sup>4</sup>  
—to bend body  
and lay in ambush.

雀 *ch'iao*<sup>3</sup>—small birds in  
general.

黃雀 *huang-ch'iao*<sup>3</sup>—the oriole

啄 *cho*<sup>2</sup>—to peck up.

罷 *pa*<sup>4</sup>—to stop; to finish.

## Notes.

- a. 有敢諫者死 . . . . . here 者 with the preceding verb 敢 forms an adjective clause: "If there be somebody who will dare to admonish me".



- b. 少孺子者 } ----- Compare lesson III, 2, note a.  
 c. 如是者 }  
 d. 而不知 ----- 而 here is an adversative particle, "still"  
     "yet".  
 e. 三者 ----- Compare lesson III, 2, note a.  
 f. 皆務欲得其前利 ----- Compare lesson IV, 3.

### TRANSLATION

#### Shao-ju-tzu of the Wu State dissuades attacking Ch'u

The prince of the Wu State wished to attack the Ch'u State and said to those who were round him, "If anybody dares to admonish me, that man shall die".

Among the courtiers there was one named Shao-ju-tzu. He wished to admonish the prince, but did not dare. Therefore (則) he took a crossbow and some pellets and went to take a walk in the back garden, where he got his dress all moistened with dew. He did thus three days.

The prince asked him, "Why do you come with your dress so moistened?"

"There is a tree in the garden", he replied, "with a cicada upon it. The cicada is sitting (居) very high up. It chirps mournfully and drinks dew not knowing that there is a mantis behind it. The mantis lies in ambush wishing to catch the cicada, and not knowing that an oriole is beside it. The oriole stretches out its neck trying to peck the mantis not knowing that a crossbow and pellets are below. Those three earnestly (務) wish to take advantage of what is before them and do not realize the evil that is behind."

"Good", said the prince, and stopped his troops.

## THE INTENSIFYING-CONJUNCTIVE PARTICLES

These particles are:

而 *erh<sup>2</sup>*, 且 *ch'ieh<sup>3</sup>*, 而且 *erh-ch'ieh<sup>3</sup>*, 並 *ping<sup>4</sup>*, 又 *yu<sup>4</sup>*,

### Examples of using the intensifying-conjunctive particles

女敏而美麗<sup>4</sup>。學而時習之<sup>5</sup>。其意善且深矣<sup>6</sup>。異端如盜賊<sup>7</sup>。水火且盜賊水火。害止及身。異端之害。害及人心<sup>8</sup>。不但無益。而且有害<sup>9</sup>。且該員於洋務情形。最爲熟悉<sup>10</sup>。本大臣當經照會該領事官。並派委員向其當面告知<sup>11</sup>。並飭該道。前赴各屬親查<sup>12</sup>。已蒙賜函。又蒙駕臨<sup>13</sup>。此道較近。又無險危。

## Vocabulary.

敏 *min*<sup>3</sup>—clever.

麗 *li*<sup>4</sup>—elegant; beautiful.

端 *tuan*<sup>1</sup>—here: doctrines.

異端 *i-tuan*<sup>1</sup>—heterodox doctrines.

盜 *tao*<sup>4</sup>—a robber; a bandit.

賊 *tsei*<sup>2</sup>—a robber; a thief; a rebel.

而且 *erh-ch'ieh*<sup>3</sup>—and also; moreover.

情形 *ch'ing*<sup>2</sup>-*hsing*—the aspect of the matter; circumstances; conditions.

洋務 *yang-wu*<sup>4</sup>—foreign affairs.

熟 *shu*<sup>2</sup>—ripe; cooked; mature.

熟悉 *shu*<sup>2</sup>-*hsi*—experienced.

本大臣 *pen-ta*<sup>4</sup>-*ch'en*—I (a high official of himself).

照會 *chao*<sup>4</sup>-*hui*—an official communication between foreign and Chinese officials of the same rank. To send a communication.

領事官 *ling-shih-kuan*<sup>1</sup>—the consul.

派 *p'ai*<sup>4</sup>—to depute; to send. A branch; a clan; a party.

委員 *wei*<sup>3</sup>-*yuan*—a deputy.

駕臨 *chia-lin*<sup>2</sup>—your arrival; your visit.

危 *wei*<sup>1</sup>—perilous; dangerous.

險 *hsien*<sup>3</sup> (440)—dangerous.

危險 *wei-hsien*<sup>3</sup>—danger; dangerous.

## TRANSLATION

1. Old and childless.
2. The road is long and unknown.
3. That girl is clever and beautiful.
4. To learn (a thing) and constantly practise it.

5. This idea is excellent and also profound.
6. Heterodox doctrines are like robbers and brigands or fire and water. Moreover in the case of fire and water, or robbers and brigands, the injury only affects (lit. reaches to) the body; but in the case of the injury done by heterodox doctrines, the injury affects men's hearts.
7. Not only is it of no benefit, but also it is harmful.
8. Moreover the said officer is very well acquainted with conditions of foreign affairs.
9. I thereupon (當) wrote officially to the said consul, and at the same time sent a deputy to inform him (of the matter) personally (當面).
10. At the same time I ordered the said Tao-t'ai to proceed to each place in his jurisdiction (各屬) and to make personal investigation (道 for 道台 *tao-t'ai*, an official ranking during the Manchu dynasty).
11. I have already been favored with your letter and also honored with your visit.
12. This road is shorter and not dangerous.

## LESSON XIV.

## 1.

## 荆宣王問羣臣

荆宣王問羣臣曰。吾聞北方之畏昭奚恤也。果誠何如。羣臣莫對。江一對曰。虎求百獸而食之。得狐。狐曰。子無敢食我也。天帝使我長百獸。今子食我。是逆天帝命也。子以我爲不信。我爲子先行。子隨我後。觀百獸之見我。而敢不走乎。虎以爲然。故遂與之行。獸見之皆走。虎不知獸畏已而走也。以爲畏狐也。今王之地五千里。帶甲百萬。而專屬之昭奚恤。故北方之畏昭奚恤也。其實畏王之甲兵也。猶百獸之畏虎也。

## Vocabulary.

宣

*hsüan*<sup>1</sup>—to proclaim. Here: a proper name.

奚

*hsi*<sup>1</sup>—why? what? A servant.

羣臣

*ch'ün-ch'en*<sup>1</sup>—a body of officials.

昭奚恤

*chao-hsi-hsü*<sup>4</sup>—a proper name.

昭

*chao*<sup>1</sup> (715) — luminous; glorious. To manifest.

果

*kuo*<sup>3</sup>—fruit. Really; truly.



果誠 <i>kuo-ch'eng<sup>2</sup></i> —in reality; in fact.	逆 <i>ni<sup>4</sup></i> (660) — rebellion; to oppose.
江一 <i>chiang-i<sup>1</sup></i> — a proper name	甲 <i>chia<sup>3</sup></i> —scaly. A cuirass; an armour.
天帝 <i>t'ien-ti<sup>4</sup></i> —God.	帶甲 <i>tai-chia<sup>3</sup></i> —soldiers; troops.

## Notes.

- a. 北方之畏昭奚恤也 ----- 之 here is an expletive.
- b. 虎求百獸而食之 ----- 而 here means: "in order to."  
"A tiger was seeking for beasts in order to eat them  
(之)".
- c. 百獸 ----- the character 百 implies a plurality to the  
noun 獸: "various beasts; beasts".

## Similar examples.

- 百官 ----- the various officials.
- 百貨 ----- goods of every description.
- 百產 ----- various productions.
- d. 子以我爲不信 ----- 以 ----- 爲 here means: "to  
think". "If you (子) think I (am) not trustworthy  
(不信)".
- e. 百獸之見我 ----- 之 here is an expletive.
- f. 王之地五千里 ----- here 之 is a sign of the possessive  
case.
- g. 專屬之昭奚恤 ----- here 之 is an expletive.

## TRANSLATION

## Prince Hsuan of the Ch'u State asks his Ministers.

(One day) prince Hsüan of Ch'u said to his ministers, "I have heard that the northerners (lit. the northern regions) are afraid of Chao-hsi-hsü. What is the reason for it?"

The ministers could not reply. (Then) Chiang-i said, " (Once upon a time) a tiger went out in quest of prey and caught a fox. 'You will not dare to eat me', said the fox," (because) God has made (使) me lord (長) of all the beasts. Now if you eat me, you will disobey the order of God. If you do not believe me, I will walk on ahead of you, and you will follow me, and then you shall see whether the beasts dare do other than run away as soon as they see me."

The tiger agreed (以爲然) and went with the fox (之). All the beasts, when they saw them, ran away (in terror). But the tiger did not know that the beasts were afraid of him, and thought (以爲) that it was the fox they feared.

Your Majesty's kingdom (occupies an area) of five thousand square "li", and there are one million soldiers exclusively subordinated (專屬) to Chao-hsi-hsü. Therefore (although) the northerners are afraid of Chao-hsi-hsü, in reality they are afraid of Your Majesty's troops, just the same as the beasts were afraid of the tiger."

## A. 公使致外交總長函

逕啓者。前准來函。並新訂稅務章程八條。當經本公使將該新章抄送本國外交部核辦。現接准咨覆。以所訂新章內有三條。于商情少有未便。請再斟酌盡善。以歸妥當。等因前來。准此。本公使擬於本月二十日。前往貴署。面議酌辦。俾垂久遠。是爲至要。此達。順頌日祉。

## B. 公使致外交總長函

逕啓者。日前函訂今日午後。前往貴署。面議各事。<sup>a</sup>詎知今早身體偶覺不爽。不克前往會晤。而亦未便派員商辦。容俟本公使病勢稍痊。當再另訂日期。會商一切可也。用特專函奉布。貴總長查照。並望原諒是幸。此達。順頌日祉。

## Vocabulary.

## A.

訂	ting <sup>4</sup> (2)—to arrange; to settle; to fix.	程	ch'eng <sup>2</sup> (69)—a measure. A rule; a pattern. A period; a journey.
稅	shui <sup>4</sup> —duty on merchandise.	章程	chang <sup>1</sup> -ch'eng — regulations.

**稅務章程** *shui-wu-chang<sup>1</sup>-ch'eng*—customs regulations.

**條** *t'iao<sup>2</sup>*—a branch. *A clause; a section; an item.*

**抄** *ch'ao<sup>1</sup>* (122)—to take; to seize; to copy out.

**核辦** *ho-pan<sup>4</sup>*—to examine and act accordingly.

**咨** *tzu<sup>1</sup>* (442)—to consult about; to communicate by letter.

**咨覆** *tzu fu<sup>1</sup>*—to reply to; a reply.

**于** *yü<sup>2</sup>*—in; on; at; to; from. Used with **於**.

**商情** *shang-ch'ing<sup>2</sup>*—commercial interests.

**再** *tsai<sup>4</sup>*—a second time; again; further.

**斟** *chen<sup>1</sup>* (104)—to pour out. To deliberate.

**酌** *cho<sup>2</sup>*—to pour out. To consult; to consider.

**斟酌** *chen<sup>1</sup>-cho*—to consult; to deliberate.

**以歸** *i-kuei<sup>1</sup>*—so as; in order to.

**妥當** *t'o<sup>3</sup>-tang*—satisfactory; well arranged.

**貴署** *kuei-shu<sup>3</sup>*—your office.

**酌辦** *cho-pan<sup>4</sup>*—to deliberate and decide upon.

**俾** *pei<sup>1</sup>* (807)—to cause. So that; in order to.

**垂** *ch'ui<sup>2</sup>*—to hang down. To leave; to remain.

**久遠** *chiu-yüan<sup>3</sup>*—for a long time; for ever.

**是爲至要** *shih-wei-chih-yao<sup>4</sup>*—this is very important.

## B.

**午** *wu<sup>3</sup>*—midday; the south.

**午後** *wu-hou<sup>4</sup>*—afternoon.

**詎** *chü<sup>4</sup>* (641)—an exclamatory particle; an interjection of surprise.

**詎知** *chü-chih<sup>1</sup>*—unexpectedly.

**早** *tsao<sup>3</sup>*—early in the morning; early; soon.

**偶** *ou<sup>3</sup>*—an idol. Sudden; accidental.

**爽** *shuang<sup>3</sup>*—lively; cheerful; in good health. To miss; to fail.

**覺不爽** *chüeh-pu shuang<sup>3</sup>*—to feel oneself indisposed; out of sorts.

克 *k'o<sup>4</sup>*—to be able to.

晤 *wu<sup>4</sup>* (763) —to see; to meet.

會晤 *hui-wu<sup>4</sup>*—to have a personal interview.

派 *p'ai<sup>4</sup>* (350)—to appoint; to depute; to send.

容 *jung<sup>2</sup>*—to contain; to bear; to endure. To wait for.

俟 *ssu<sup>4</sup>*—to wait for; as soon as; when.

容俟 *jung-ssu<sup>4</sup>*—as soon as; when

痊 *ch'üan<sup>2</sup>* (78)—cured; convalescent.

諒 *liang<sup>4</sup>*—sincere; faithful; to believe. To excuse.

原諒 *yüan<sup>2</sup>-liang*—to excuse.

是幸 *shih-hsing<sup>4</sup>* — 'thus it will be good for me,'—a conventional phrase used in letters at the end of a request, etc.

## Notes.

### A.

a. 並新訂稅務章程 - - - - 並 here is a conjunctive particle (vid. lesson XII)

b. 以所訂新章 - - - - - 以 means here: "because", "as".

c. 盡善 - - - - - Compare lesson V, 3.

### B.

a. 各事 - - - - - Compare lesson XIII, 2, A, note a.

b. 而亦未便派員 - - - - - Compare lesson XIII, 4.

## TRANSLATION.

### A. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

I received your letter several days ago with the eight clauses of the newly fixed customs regulations. I then(當) sent a copy of these regulations to my Foreign Office for their approval.



I have now received a reply (to the effect that) as there are in the newly fixed regulations three clauses that are slightly (少) inconvenient for commerce, I am asked to reconsider them carefully (盡善) (with you) so that (they may be made) quite satisfactory.

I propose (therefore) to go to your ministry on the 20th of this month to personally consult with you and decide (this matter) in order that (these regulations) may remain for ever (which is a very important thing).

I avail myself, etc.

**B. A Letter from a Foreign Minister to the Minister of Foreign Affairs.**

It was formerly arranged by letter that I should go to your ministry this afternoon to discuss several matters with you in person. Unexpectedly this morning I find myself indisposed and will not be able to hold the interview. Moreover (而) it is not convenient to send anyone else for this discussion. As soon as I have somewhat recovered from my illness, I will fix another date (so that) we may discuss everything (一切). (For this reason) I beg to send you this special letter for your information, hoping that Your Excellency will excuse me.

I avail myself, etc.

趙且伐燕<sup>a</sup>

趙且伐燕。蘇代爲燕謂惠王曰。今者臣來。過易水。蚌方出曝而鷸啄其肉。蚌合而箝其喙。鷸曰。今日不雨。明日不雨。卽有死蚌。蚌亦謂鷸曰。今日不出。明日不出。卽有死鷸。兩者不肯相舍。漁者得而并擒之。今趙且伐燕。燕趙久相支。以弊大衆。臣恐強秦之爲漁父也。故願王之熟計之也。惠王曰。善。乃止。

## Vocabulary.

蘇	su <sup>1</sup> —to gather grass. To revive. Plentiful.	擒	ch'in <sup>2</sup> —to seize; to arrest.
代	tai <sup>4</sup> —instead; on behalf of. A dynasty	支	chih <sup>1</sup> —a branch. To prop up. To pay.
蘇代	su-tai <sup>4</sup> —a proper name.	相支	hsiang-chih <sup>1</sup> —to oppose each other; to fight.
蚌	pang <sup>4</sup> (145)—an oyster.	弊	pi <sup>4</sup> (561)—to fall down dead; to be exhausted.
曝	pao <sup>4</sup> (pu <sup>3</sup> ) (99)—to dry in the sun.	漁父	yü <sup>2</sup> -fu—a fisherman.
鷸	yü <sup>4</sup> (118)—a small turquois kingfisher.	熟	shu <sup>2</sup> (744)—ripe, cooked; mature.
肉	jou <sup>4</sup> —flesh; meat.	計	chi <sup>4</sup> —to plan; to calculate.
箝	ch'ien <sup>2</sup> —to nip; to gag.	熟計	shu-chi <sup>4</sup> —to think over carefully.
漁	yü <sup>2</sup> (256)—to fish.		

## Notes.

- a. 趙且伐燕 ----- 且 here is a particle of approaching action (vid. the present lesson, 4).
- b. 今者 ----- Compare lesson III, 2, note a.
- c. 蚌方出曝 ----- 方 here is a particle of completed action (vid. lesson XV, 4).
- d. 卽有死蚌 ----- 卽 here is a consequential particle,—“and then”.
- e. 并擒之 ----- Compare lesson IV, 3.
- f. 以弊大衆 ----- 以 indicates here a result, a consequence,—“so that”; “and thus”.
- g. 臣恐强秦之爲漁父也 ----- 之 here is an expletive.
- h. 王之熟計之也 ----- the first 之 is an expletive, the second 之 is a pronoun,—“it”.

## TRANSLATION.

## The Intention of the Chao State to attack the State of Yen.

The Chao State was going (且) to attack the Yen State. Su-tai on behalf (爲) of Yen said to prince Hui, “To-day, when coming (here), I (臣) crossed the river I, and saw an oyster

which had just (方) come out to warm itself in the sun. A kingfisher pecked at it (lit. its flesh). The oyster closed up its shell (合) and jammed its beak.

The kingfisher said, "To-day it will not rain; to-morrow it will not rain, and there will be a dead oyster".

The oyster said in reply, "To-day you will not get off, to-morrow you will not get off, and there will be a dead kingfisher." Neither would let go of the other, and a fisherman took (that opportunity) and seized them both together.

Now Chao intends (且) to attack Yen. After a long fight both peoples will be exhausted (lit. Yen and Chao will fight a long time, so that (以) all (大衆) will be exhausted), and (then) I am afraid the strong State of Ch'in may prove to be the fisherman. I wish therefore that Your Majesty would think it over carefully".

"Good", said the prince, and stopped (his preparations to attack Yen).

#### 4.

### Grammatical section.

#### THE PARTICLES OF APPROACHING ACTION

There are some particles which indicate that an action or state has not yet happened, but is only approaching.

These particles are:

將 *chiang*<sup>1</sup>, 且 *ch'ieh*<sup>3</sup>, 卽 *chi*<sup>2</sup>, 幾 *chi*<sup>1</sup>, 殆 *tai*<sup>4</sup>.

## Examples of using the particles of approaching action.

11. 時幾至 12. 夜殆半  
 9. 雨卽下 10. 月幾望  
 則道不見。我且直之。 8. 船  
 7. 吾今則可以見矣。不直。  
 今吾尙病。病愈。我且往見  
 將見殺 5. 將開船時刻 6.  
 爲木鐸 4. 夫子何以知其  
 必有妖孽。 3. 天將以夫子  
 將興。必有禎祥。國家將亡。  
 之將死。其言也善。 2. 國家  
 1. 鳥之將死。其鳴也哀。人

## Vocabulary.

哀 *ai*<sup>1</sup>—here: sad; grievous.

祥 *hsiang*<sup>2</sup> (151)—happiness; a good omen.

禎祥 *chen-hsiang*<sup>2</sup> — auspicious; a good omen.

妖 *yao*<sup>1</sup> (463) — supernatural; magical; strange.

妖孽 *yao-nieh*<sup>4</sup>—a portent; a bad omen.

夫子 *fu-tzu*<sup>3</sup>—a sage; a prophet. Added as a title of respect to the names of great teachers; the Master.

鐸 *to*<sup>3</sup>—a bell with a clapper.

木鐸 *mu-to*<sup>2</sup>—a bell with wooden clapper.

見殺 *chien-sha*<sup>1</sup>—to be killed.

時刻 *shih-k'o*<sup>4</sup>—time.

開船 *k'ai-ch'uan*<sup>2</sup> — to weigh anchor.

愈 *yü*<sup>4</sup>—here: to be better; convalescent.

卽 *chi*<sup>2</sup>—to be near; almost; nearly.

望 *wang*<sup>4</sup>—here: 15th day of the moon (when the moon is full), because on that day the moon faces the sun.

殆 *tai*<sup>4</sup>—here: nearly.



## TRANSLATION.

1. When a bird is about to die, its notes are mournful. When a man is about to die, his words are good.
2. When a country is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens.
3. Heaven is going to use (your) Master as a bell with a wooden tongue.

**Note.** The 木鐸 was a metal bell with a wooden tongue, shaken in making announcements, or to call the people together. Like that bell, Heaven would employ Confucius to proclaim the truth and right.

4. How do you know, Master, that he is going to be killed?
5. At the time of sailing.
6. At present I am still not well. When I am better, I will (且) go and see (him).
7. To-day I am able to see (him). (But) if I do not correct (直) (his errors), the true principles (道) will not be fully evident (見). I am going to correct him.
8. The boat is going to sail.
9. It is going to rain.
10. The moon is nearly full.
11. The time has nearly come.
12. The night is nearly half gone.

## LESSON XV.

## 1.

## 聊齋誌異

## 種梨

有鄉人貨梨於市。頗甘芳。價騰貴。有道士破巾絮衣。丐於車前。鄉人咄之而不去。鄉人怒。加以叱罵。道士曰。一車數百顆。老衲止丐其一。於居士亦無大損。何怒爲。觀者勸置劣者一枚令去。鄉人執不肯。肆中傭保者。見喋聒不堪。遂出錢市一枚。付道士。道士拜謝。謂衆曰。出家人不解吝惜。我有佳梨。請出供客。或曰。既有之。何不自食。曰。吾特需此核作種。於是掬梨大嚼。且盡。把核於手。解肩上鑊。坎地上深數寸。納之。而覆以土。向市人索湯沃灌。好事者於臨路店。索得沸瀋。

(未完)

## Vocabulary.

聊

*liao*<sup>2</sup>—to depend on. Merely. Here: a fanciful name of a studio.

齋誌

*chai*<sup>1</sup>—a study; a library; a shop.

*chih*<sup>4</sup> (65)—to remember; to record; annals.

**聊齋誌異** *liao-chai-chih-i<sup>4</sup>*—“Strange stories from the Liao studio,” a famous collection of tales by **蒲松齡** *P'u-sung-ling*—of the XVII century, so called from the name of the author's study.

**梨** *li<sup>2</sup>* (611)—the Chinese pear.

**貨** *huo<sup>4</sup>*—here: to sell.

**市** *shih*—a market. To trade; to buy.

**芳** *fang<sup>1</sup>* (261)—fragrant.

**騰貴** *t'eng-kuei<sup>4</sup>*—very dear.

**道士** *tao<sup>4</sup>-shih*—a Taoist priest.

**巾** *chin<sup>1</sup>*—a cloth; a kerchief. A cap.

**破巾** *p'o-chin<sup>1</sup>*—a ragged old cap.

**絮** *hsü<sup>4</sup>*—coarse silk or cotton.

**絮衣** *hsü-i<sup>1</sup>*—coarse clothes.

**丐** *kai<sup>4</sup>*—to beg for alms.

**咄** *tu<sup>4</sup>*—to cry out.

**罵** *ma<sup>4</sup>* (255)—to curse; to abuse.

**叱罵** *ch'ih-ma<sup>4</sup>*—to curse; to revile.

**顆** *k'o<sup>1</sup>* (507)—a numerative of small round things.

**衲** *na<sup>4</sup>* (444)—to line; to pad. A robe.

**老衲** *lao-na<sup>4</sup>*—I, the old priest.

**居士** *chui<sup>1</sup>-shih*—here: laity.

**損** *sun<sup>3</sup>*—to injure; injury; loss.

**勸** *ch'üan<sup>4</sup>*—to exhort; to admonish.

**置** *chih<sup>4</sup>* (842)—to get rid of; to put away. To arrange.

**劣** *lieh<sup>4</sup>*—inferior; bad.

**枚** *mei<sup>3</sup>*—numeration of coins; rings, fruits, etc.

**執** *chih<sup>3</sup>*—to hold; to grasp; to manage. Obstinate.

**肆** *ssu<sup>4</sup>*—a shop; a market place. Dissolute; reckless. Four.

**傭** *yung<sup>1</sup>* (595)—to engage for hire.

**傭保** *yung-pao<sup>3</sup>*—shopmen.

**喋** *tieh<sup>4</sup>*—to chatter; to make noise.

**喋聒** *tieh-kua<sup>4</sup>*—to talk without ceasing.

**堪** *k'an<sup>1</sup>*—to bear; to sustain.

**付** *fu<sup>4</sup>*—to give to; to hand over.

**拜** *pai<sup>4</sup>*—to worship; to pay one's respects to.

**謝** *hsieh<sup>4</sup>*—to thank. To decline.

拜謝 *pai-hsieh<sup>4</sup>*—to thank

出家人 *ch'u-chia-jen<sup>2</sup>* — a priest; a monk.

吝 *lin'*—stingy.

惜 *hsi<sup>1</sup>* (799)—to pity; spare.

吝惜 *lin-hsi<sup>1</sup>*—stingy; sparing of.

佳 *chia<sup>1</sup>*—beautiful; nice.

供 *kung<sup>1</sup>* (95)—to present to; to supply.

供客 *kung k'o<sup>4</sup>*—to present to a guest.

需 *hsi<sup>1</sup>*—to require; to need.

於是 *yü-shih<sup>4</sup>* — thereupon; then.

掬 *chi<sup>2</sup>*—to grasp with both hands; a handful.

啗 *tan<sup>4</sup>*—to bite; to chew; to eat.

鑿 *ch'an<sup>1</sup>* (386)—a chisel; a spade; a pick.

坎 *k'an<sup>3</sup>*—a pit; a hole; to dig a hole.

納 *na<sup>1</sup>* (444)—to enter; to insert.

覆 *fu<sup>4</sup>*—here to cover over.

湯 *t'ang<sup>1</sup>*—hot water; soup.

沃 *wo<sup>4</sup>* (*wu<sup>4</sup>*)—to water; to irrigate.

灌 *kuan<sup>4</sup>* (60)—to pour down.

沃灌 *wo-kuan<sup>4</sup>*—to water.

好事 *hao-shih<sup>4</sup>*—to be fond of fun; to love mischief.

路 *lu<sup>4</sup>*—a road; a path; a journey.

店 *tien<sup>4</sup>*—a shop; an inn.

藩 *shen<sup>3</sup>*—to pour out water.

沸藩 *fei-shen<sup>3</sup>*—boiling water.

## Notes.

a. 鄉人咄之而不去 ----- 而 here is an adversative particle. Compare lesson, I, 3, note c.

b. 加以叱罵 ---- In constructions where the infliction of punishment, injuries, etc. is referred to, the combination

加以 is often used, the meaning of 加 being: "to inflict" and 以 being a sign of the objective case:

“The peasant became angry and reviled him” (lit. inflicted revilement).

### Similar examples.

加以重罰 · · · · · to inflict a heavy fine.

(罰 *fa²*—to fine).

加以刑嚇 · · · · · to intimidate by bamboozing (lit. to inflict intimidation).

(嚇 *ho⁴* (*hs'ia⁴*)—to intimidate; 刑 *hsing²*—to punish).

c. 遂出錢市一枚 · · · · · 遂 here is a consequential particle.

d. 既有之·何不自食 · · · · · 既 here is a causal particle.  
Compare lesson IX, 1, note d.

e. 且盡 · · · · · 且 here is a conjunctive particle (vid. lesson XII.)

f. 而覆以土 · · · · · 而 here is a conjunctive particle.

### TRANSLATION.

#### Planting a Pear-tree.

A peasant was selling pears in the market-place. They were very sweet and fragrant, (but) the price was very high. A Taoist priest in a ragged cap and coarse garments was begging before the cart. The peasant shouted at him (to get away), but (而) he would not go. The peasant became angry and reviled him. The priest said, “On your cart you have several hundred pears, and I only ask for one. It would be no great



loss to you (居士). Why then are you angry?" The onlookers urged the peasant to get rid of an inferior pear and let him go. But the peasant was obstinate and refused. The shopmen in the market-place seeing that the commotion was growing unbearable thereupon (遂) contributed (出) a few cash, bought (市) a pear and gave it to the priest. The priest bowed his thanks and said to the crowd, "We monks do not understand stinginess. I have here a very fine pear, let me present it to you." Somebody remarked, "Since (既) you have it, why do you not eat it yourself?" "I particularly wanted the seeds to plant them," he replied. Thereupon (於是) he seized the pear in both hands, took a large bite and (且) finished it. He took the seeds in his hand, unfastened the pick from his shoulder, dug a hole several inches deep and put the seeds (之) in, covering them over with (以) earth. He (then) demanded of the market people some hot water with which to water (the seeds). Willing helpers fetched some boiled water from a neighbouring roadside inn.

*(to be continued)*

外交總長陸致駐京各使照會 元年八月十四日

爲照會事。案查前清光緒二十八年續修通商進口稅則施行至今。已屆十年。曾於中英商約內。訂明此項稅則。若修改須於十年期滿六個月內。先行知照等語。又查此項稅則。係照辛丑各國和約增至切實值百抽五。其估算貨價之基。以一千八百九十七八九三年卸貨時。各貨牽算價值。今已閱十年。各貨價值多有增減。自應及時修改。以符切實值百抽五之原約。茲特將中國願修改稅則之意。向經簽押於續修通商進口稅則之各國駐京大臣。聲明應請貴大臣查照見復爲盼。須至照會者。

### Vocabulary.

陸 *lu*<sup>4</sup> (42)—dry land. Here: a proper name.

駐 *chu*<sup>4</sup> (81)—to halt; to reside temporarily.

駐京各使 *chu-ching-ko-shih*<sup>3</sup> — the foreign

ministers stationed at Peking.

照會 *chao<sup>4</sup>-hui* — the term agreed upon in the Treaty of 1842 for communications between foreign and native officials of equal rank.

元 *yüan*<sup>2</sup>—first; original; principal. Beginning; head. Large; great. A dollar.

爲照會事 *wei-chao-hui-shih*<sup>4</sup> —“the matter of communication”. The usual beginning of official despatches,—need not to be translated.

案查 *an-ch'a*<sup>2</sup> — it appears from the records that...

前清 *ch'ien-ch'ing*<sup>1</sup>—the former Ch'ing (Manchu) dynasty.

緒 *hsü*<sup>1</sup>—the clue; to connect.

光緒 *kuang-hsü*<sup>4</sup>—the title of reign of the emperor who reigned from 1874 to 1908.

續 *hsü*<sup>4</sup>—to continue; to add.

續修 *hsü-hsiu*<sup>1</sup>—to revise.

進口 *chin-k'ou*<sup>3</sup>—to enter a port; imports.

稅則 *shui-tse*<sup>2</sup>—the Tariff.

通商進口稅則 *t'ung-shang-chin k'ou-shui-tse*<sup>2</sup> —the Import Tariff.

施行 *shih-hsing*<sup>2</sup> — to carry out; to put into force; to carry into effect.

屆 *chieh*<sup>4</sup>—to reach; to arrive; a limit.

英 *ying*<sup>1</sup>—a flower. Superior; eminent. England.

商約 *shang<sup>1</sup>-yüeh* — a commercial treaty.

訂明 *ting-ming*<sup>2</sup> — to settle clearly.

項 *hsiang*<sup>4</sup>—a sort; a kind.

修改 *hsiu-kai*<sup>3</sup>—to amend; to revise.

期 *ch'i*<sup>2</sup> (102)—a period; a limit of time; a date agreed upon.

滿 *man*<sup>3</sup> (563)—full; whole.

於十年期滿 *yü-shih-nien-ch'i-man*<sup>3</sup> — after the end of the term of ten years.

先行 *hsien hsing*<sup>2</sup> — before-hand.

知照 *chih-chao*<sup>4</sup> — to give notice.

等語 *teng-yü*<sup>3</sup>—“these words”; “such and such sentences.” Like other similar expressions (等由 *teng-yu*<sup>2</sup>—or

等情 *teng-ch'ing*<sup>2</sup>—“such circumstances”; 等事 *teng-shih*<sup>4</sup>—“such matters”; 等因 *teng-yin*<sup>1</sup>—“such arguments,” etc.) to be met with in official documents, merely indicating the close of the report, evidence, etc. cited.

查 *ch'a*<sup>2</sup>—“I may remark”. A formal term introducing one's own statement.

辛 *hsin*<sup>1</sup>—acid; bitter. The eighth of the 天干 *t'ien-kan*<sup>1</sup> — heavenly stems.

**丑** *ch'ou*<sup>3</sup>—the second of the twelve horary characters or **地支** *ti-chih*<sup>1</sup>—branches of earth.

**辛丑** *hsin-ch'ou*<sup>3</sup>—a designation in accordance with the Chinese cyclical system of the year 1901.

**和** *ho*<sup>2</sup> (510)—harmony; peace.

**辛丑各國和約** *hsin-ch'ou-ko-kuo-ho*<sup>2</sup>-*yieh*—the International Protocol of 1901.

**增** *tseng*<sup>1</sup> (832)—to add; to increase.

**切實** *ch'ieh-shih*<sup>2</sup>—wholly; thoroughly; effective.

**抽** *ch'ou*<sup>1</sup>—to take out; to levy; to exact.

**值** *chih*<sup>1</sup>—price; value. To meet; to happen.

**值百抽五** *chih-po-ch'ou-wu*<sup>3</sup>—worth 100, take 5,—to charge an "ad valorem" duty of 5 per cent.

**估** *ku*<sup>1</sup> (702)—to estimate; to reckon.

**算** *suan*<sup>4</sup>—to estimate; to calculate.

**估算** *ku*<sup>1</sup>-*suan*—to calculate.

**基** *chi*<sup>1</sup> (102)—the foundation.

**卸** *hsieh*<sup>4</sup>—to unload; to get rid of.

**卸貨** *hsieh-ho*<sup>4</sup>—to discharge cargo.

**牽算價值** *ch'ien*<sup>1</sup>-*suan-chia-chih*—the mean value.

**及時** *chi-shih*<sup>2</sup>—seasonable; in due time.

**符** *fu*<sup>2</sup> (19)—to tally; to agree.

**簽** *ch'ien*<sup>1</sup> (440)—a label; to sign.

**簽押** *ch'ien-ya*<sup>1</sup>—to affix a signature.

**聲明** *sheng-ming*<sup>2</sup>—to state; to announce.

**須至照會者** *hsü-chih-chao-hui*<sup>4</sup>-*che*—this formula concludes official despatches exchanged between foreign and Chinese officials,—but need not to be translated.

These words have been customary from old times as a limiting formula to prevent the addition of other words.

## TRANSLATION.

**A Note from Mr. Lu-Tseng-hsiang, Minister of Foreign Affairs, to the Foreign Ministers at Peking from the 14th day, 8th month, 1st year (of the Republic) (August 14, 1912)**

The Revised Import Tariff of the twenty-eighth year of Kuang-Hsü (1902) has, up to the present (**至今**), already



reached the ten years (limit). It is agreed (訂明) in the Commercial Treaty (1902) between China and Great Britain (英) that if a revision of the said (此項) Tariff be wanted, a notification (to this effect) must be made (須 - - - 先行知照) within six months after the end of (the first) ten years. Again, the rate of this Tariff was raised, in accordance with the International Protocol of 1901, to an effective 5% "ad valorem" whose basis of valuation was taken from (以) the mean value of the merchandise at the moment of its debarkation (卸貨時) in the three years of 1897, 1898 and 1899. Now ten years have elapsed and in view of the fluctuations (增減) in values of the various kinds of merchandise, it should be revised in due time so as to make it conformable (符) to the original agreement (原約) of an effective 5% "ad valorem".

Declaring now to the Ministers of the signatory Powers to the aforesaid Tariff at Peking the intention of China to revise it, I hope Your Excellency will take notice (of this declaration) and favor me with a reply.

### 3.

## Grammatical section

### THE PARTICLES OF COMPLETED ACTION.

The particles of completed action indicate that an action has already happened and relates to the past.



These particles are:

已<sup>i<sup>3</sup></sup>, 既<sup>chi<sup>4</sup></sup>, 竟<sup>ching<sup>4</sup></sup>, 曾<sup>ts'eng<sup>2</sup></sup>, 經<sup>ching<sup>1</sup></sup>, 曾經<sup>ts'eng-ching<sup>1</sup></sup>, 已經<sup>i-ching<sup>1</sup></sup>, 業已<sup>yeh-i<sup>3</sup></sup>, 業經<sup>yeh-ching<sup>1</sup></sup>, 嘗<sup>ch'ang<sup>3</sup></sup>, 適<sup>shih<sup>4</sup></sup>, 方<sup>fang<sup>1</sup></sup>, 纔<sup>tsai<sup>2</sup></sup>.

**Note.** The particles 適 and 方 indicate that an action has just happened.

**Examples of using the particles of completed action.**

27. 適來此地 28. 年方十歲 29. 纔及地急擊之
- 也 26. 子曰。吾嘗終日不食。終夜不寢。以思。無益。不如學也。
- 束修以上。吾未嘗無誨焉 25. 子食於有喪者之側。未嘗飽
- 禁 22. 業已向其告知 23. 業經飭縣照數發銀 24. 子曰。自行
- 曾經言過 19. 曾經照會在案 20. 曾經報過 21. 已經出示開
- 經過不知難 16. 經過之事 17. 一經查出。即將田地入官 18.
- 未曾結清 13. 知有人曾至焉者 14. 曾立章程在先 15. 事非
- 言 10. 彼竟自赴 11. 此事不知曾否說與本家親族 12. 所欠
- 食之 7. 鷄既鳴矣。朝既盈矣 8. 既死不能復生 9. 竟無一
- 查者。須先查。已查者。又須復查 5. 既昏便息 6. 予既烹而
1. 已由地方官辦妥 2. 已飭該領事官 3. 已完正稅 4. 未

## Vocabulary.

地方官 <i>ti-fang-kuan</i> <sup>1</sup> — local officials.	查出 <i>ch'a<sup>2</sup>-ch'u</i> — to discover.
完 <i>wan</i> <sup>2</sup> — to finish; to complete; to settle.	田地 <i>t'ien-ti</i> <sup>2</sup> — lands.
正稅 <i>cheng-shui</i> <sup>4</sup> — the full duty.	入官 <i>ju-kuan</i> <sup>1</sup> — to confiscate.
昏 <i>hun</i> <sup>1</sup> — dusk; dark.	在案 <i>tsai-an</i> <sup>4</sup> — is on record.
便 <i>p'ien</i> <sup>4</sup> — here: then.	出示 <i>ch'u-shih</i> <sup>4</sup> — to issue a proclamation.
息 <i>hsi</i> <sup>2</sup> — here: to stop; to rest.	開禁 <i>k'ai-chin</i> <sup>4</sup> — to remove the prohibition.
予 <i>yü</i> <sup>2</sup> — I; me.	照數 <i>chao-shu</i> <sup>4</sup> — according to the amount.
烹 <i>p'eng</i> <sup>1</sup> (742) — to boil; to cook.	束 <i>shu</i> <sup>4</sup> — to bind together; a bundle.
朝 <i>ch'ao</i> <sup>2</sup> — the Court. A dynasty. Read <i>chao</i> <sup>1</sup> — the dawn; the morning.	脩 <i>hsiu</i> <sup>1</sup> — dried meat. Salary.
親族 <i>ch'in-tsu</i> <sup>2</sup> — clan; blood relatives.	束脩 <i>shu<sup>1</sup>-hsiu</i> — the pay of a teacher, — originally strips of dried meat tied in a bundle.
欠 <i>ch'ien</i> <sup>4</sup> — to owe; to be wanting.	誨 <i>hui</i> <sup>4</sup> — to teach; to admonish.
結清 <i>chieh-ch'ing</i> <sup>1</sup> — to settle up; to clear off, — as indebtedness.	寢 <i>ch'in</i> <sup>3</sup> (675) — to sleep; to rest.
	纔 <i>ts'ai</i> <sup>2</sup> — just now; then. When; as soon as.

## TRANSLATION

- Has already been settled (辦妥) by the local officials.
- An order has already been sent to the said (該) consul.
- Already paid the full duty.
- The matters which have not been investigated must first be investigated; and those which have been, must be investigated again.
- When it is dusk, then rest.
- I had cooked and eaten it.
- The cock has already crowed, and the Court is already in full swing.

8. When one has died, one cannot live again.
9. He did not say a single word.
10. He went himself.
11. I do not know whether he has, or has not, mentioned this matter to his own family (**本家**) and relatives.
12. He has not cleared off his debts.
13. He knew that someone had already been there (**焉** here is an expletive).
14. The rules (**章程**) are already in existence.
15. You do not know how difficult anything is until you have tried it (lit. have been through).
16. Events that one has been through.
17. As soon as (any such malpractices) are discovered, the land then (**卽**) will be confiscated.
18. I have already mentioned it.
19. A despatch (to this effect) is already on record.
20. Has already been reported.
21. He has already issued a proclamation removing the prohibition.
22. They have already told it to him.
23. Orders have already been given to the District Magistrate (**縣**) to issue money in accordance with the amount.
24. The Master said, "From (**自**) (the man) bringing (**行**) a bundle of dried flesh and upwards (**以上**) I have never refused instructions (to any one).
25. When the Master was eating by the side of a mourner (**於有喪者之側**), he never ate his full.
26. The Master said, "I have been the whole day without eating, and the whole night without sleeping, because (**以**) I was thinking. It was of no use. The better pian (**不如**) is to learn.
27. He had just come to this place.
28. Just ten years old.
29. When it struck the ground, he quickly hit at it.

## LESSON XVI.

## 1.

聊齋志異

## 種梨 (續)

道士接浸坎處。萬目攢視。見有句萌出。漸大。俄成樹。枝葉扶疎。條而花。條而實。碩大芳馥。纍纍滿樹。道人乃卽樹頭。摘賜觀者。頃刻而盡。已乃以鑊伐樹。丁丁良久。乃斷。帶葉荷肩頭。從容徐步而去。初。道士作法時。鄉人亦雜衆中。引領注目。竟忘其業。道士旣去。始顧車中。則梨已空矣。方悟適所俵散。皆已物也。又細視車上一靶。亡是新鑿斷者。心大憤恨。急迹之。轉過牆隅。則斷靶棄垣下。始知所伐梨本。卽是物也。道士不知所在。一市粲然。

## Vocabulary.

浸	<i>ch'in</i> <sup>4</sup> (675)—to flood; to soak.	攢視	<i>ts'uan-shih</i> <sup>4</sup> —to concentrate regards.
萬目	<i>wan-mu</i> <sup>4</sup> —all the eyes, — of the lookers-on.	句	<i>kou</i> <sup>1</sup> —crooked.
攢	<i>ts'uan</i> <sup>2</sup> ( <i>tsan</i> <sup>2</sup> ) (40) — to collect; to bring together.	萌	<i>meng</i> <sup>2</sup> (796)—a sprout; a bud.
		句萌	<i>kou-meng</i> <sup>2</sup> — sprouts of plants.



漸 *chien*<sup>1</sup>—gradually.  
 俄 *o*<sup>2</sup> (338)—suddenly.  
 葉 *yeh*<sup>4</sup> - a leaf; a card.  
 扶 *fu*<sup>2</sup> (465)—to spread out.  
 疎 *su*<sup>1</sup>—distant; wide apart;  
 to separate.

扶疎 *fu-su*<sup>1</sup>—to spread out.

條 *shu*<sup>4</sup>—suddenly.

實 *shih*<sup>2</sup>—here: to form fruit.

碩 *shih*<sup>4</sup> (722)—great; ripe.

馥 *fu*<sup>2</sup> (544)—a fragrant smell.

芳馥 *fang-fu*<sup>2</sup>—fragrant.

纍 *lei*<sup>2</sup>—to bind; to join.

纍纍 *lei-lei*<sup>2</sup>—to hang in pro-  
 fusion.

摘 *chai*<sup>1</sup>—to pick, as fruit.

頃 *ch'ing*<sup>3</sup>—a moment.

刻 *k'o*<sup>1</sup>—to carve; to engrave.  
 Read *k'o*<sup>4</sup>—a quarter of  
 an hour; a moment.

頃刻 *ch'ing-k'o*<sup>4</sup>—in a mo-  
 ment.

伐 *fa*<sup>1</sup>—to cut down.

丁 *ting*<sup>1</sup>—a nail. An adult  
 male. Read *cheng*<sup>1</sup>—the  
 sound of blows on trees,  
 etc.

良 *liang*<sup>2</sup>—good. Very.

荷 *ho*<sup>4</sup>—here: to carry; to  
 bear.

肩頭 *chien*<sup>1</sup>-*t'ou*—shoulders.

從容 *ts'ung-jung*<sup>2</sup>—leisurely.

徐 *hsü*<sup>2</sup>—slow; dignified.

徐步 *hsü-pu*<sup>4</sup> — with slow  
 steps.

作法 *tso-fa*<sup>3</sup>—to perform a  
 trick.

注目 *chu-mu*<sup>4</sup>—to fix the eyes  
 on.

業 *yeh*<sup>4</sup>—patrimony. Calling;  
 occupation; trade. Al-  
 ready.

適 *shih*<sup>4</sup>—here: just; just  
 now.

俵 *piao*<sup>3</sup> (372) - to distribute.

俵散 *piao-san*<sup>4</sup>—to distribute;  
 to scatter.

細 *hsi*<sup>4</sup>—fine; thin. Minutely;  
 carefully.

靶 *pa*<sup>4</sup> (312)—the handle of a  
 barrow.

鑿 *tsan*<sup>4</sup>—to pierce; to cut.

憤 *fen*<sup>4</sup> (417) — zeal; energy;  
 ardour.

恨 *hen*<sup>4</sup>—to hate.

憤恨 *fen-hen*<sup>4</sup>—angry.

迹 *chi*<sup>4</sup>—to follow up; to  
 search out.

隅 *yü*<sup>2</sup> (575)—a corner.

粲 *ts'an*<sup>4</sup>—bright; smiling.

粲然 *ts'an*<sup>4</sup>-*jan* — laughingly;  
 smilingly.



## TRANSLATION

## Planting a Pear-tree (continued)

The priest took it and soaked the place which he had dug. Every eye (lit. ten thousand eyes) watched attentively. A hooked sprout appeared; quickly became a tree, branches and leaves spread out. Suddenly it flowered, suddenly fruited. The fruit grew large and had a fragrant smell. It hung in profusion on the entire tree. The priest then picked the fruit from the tree and handed it round to the onlookers. In a moment all the pears were gone. Then he took his pick and hacked for a longtime at the tree. When it was cut down, he shouldered it together with its leaves and quietly walked away. From the beginning, while the priest was performing this trick, the peasant was in the crowd straining his neck and staring in wonder. His business was entirely forgotten. As soon as the priest had gone, he then (始) looked at his cart,—all his pears were gone. He then (方) knew that the things that had just (適) been distributed were all his things. Further (又), looking more closely at the cart, (he discovered) that one of the handles was missing having been newly broken off. He was greatly enraged. Quickly he set out in pursuit of the priest, and just as he turned a corner of the wall, (he came upon) the handle which had been cast away under the wall. Then (始) he knew that the cut pear-tree was this thing. The priest was no where to be seen. All in the market-place laughed.

## 3.

A. 外交總長孫致駐京各使照會 二年十月十四日  
 爲照會事。案查現行洋貨進口稅則。已屆十年期滿。業經本部將修改之意。於去年八月十四日照會。曾經簽字。於該稅則之各國駐京大臣在案。現民國政府。既與各友邦保持正式完全之關係。中外商務。必將日臻發達。前項進口稅則。自應切實修改。以期於稅課商情。兩有裨益。相應照會貴公使查照見復。以便早日商辦此事。是所感盼。須至照會者。

B. 美芮使致外交總長孫照會 二年十二月二十日

爲照復事。修改進口稅則之事。日前會晤時。貴總長面稱。現在各國政府對於上年八月十四日及本年十月十四日日本部照會。雖無辯駁之處。然尙有多數國家未曾答復等語。查貴政府擬定修改現行稅則。俾將值百抽五辦法切實征收。本國政府深願表示同情。本公使用特聲明。相應照復貴總長查照可也。須至照復者。

## Vocabulary.

## A.

孫 *sun*<sup>1</sup>—a grandson. Here:  
a proper name.

**現行** *hsien-hsing*<sup>2</sup> — present;  
being in force at present.

洋貨 *yang-huo*<sup>4</sup> — foreign goods.

去年 *ch'ü-nien*<sup>2</sup>—last year.

簽字 *ch'ien-tzu*<sup>4</sup>—to sign; to affix a signature.

**在案** *tsai-an*<sup>4</sup>—"is on record". A formula closing the statement of what has been done before in connection with the subject treated in the despatch.

民國 *min-kuo*<sup>2</sup>—the republic.

府 *fu*<sup>3</sup> (19)—a palace; a treasury. A prefecture.

政府 *cheng-fu*<sup>3</sup> — the government.

友邦 *yu-pang*<sup>1</sup>—friendly countries.

持 *ch'ih<sup>2</sup>*—to grasp; to support.

保持 *pao-ch'ih*<sup>2</sup>—to maintain.

式 *shih*<sup>4</sup>—form; fashion; model.

正式 *cheng-shih<sup>4</sup>*—formal; official.

**完** wan<sup>2</sup>—to finish; to complete.

**完全** *wan<sup>2</sup>-ch'üan* — complete; perfect.

**關係** *kuan<sup>1</sup>-hsi* — here: relations.

**中外商務** *chung-wai-shang<sup>1</sup>-wu*—foreign trade with China.

**臻** *chen<sup>1</sup>* — the utmost; the highest.

日臻 *jih-chen*<sup>1</sup>—from day to day.

**發達** *fa-ta'*—to develop; to increase.

前項 *chi'en-hsiang*<sup>4</sup> — afore-said.

以期 *i-ch'i²*—in order to.

課 *k'o* (507)—taxes; revenue.

稅課 *shui-k'o<sup>4</sup>* — customs' duties.

**商情** *shang-ch'ing<sup>2</sup>*— commercial interests.

裨 *pei*<sup>1</sup> (807)—to aid; to benefit.

裨益 *pei-i<sup>2</sup>*—advantage; benefit.

以便 *i-pien*<sup>4</sup>—in order to.

商辦 *shang-pan*<sup>4</sup>—to settle.

**感盼** *kan-p'an*<sup>4</sup>—to earnestly hope.

## B.

美	<i>mei</i> <sup>3</sup> —here: American,	答	<i>ta</i> <sup>2</sup> —to answer.
芮	<i>jui</i> <sup>4</sup> —here: the name of the American Minister Mr. Paul Reinsch.	答復	<i>ta-fu</i> <sup>4</sup> —to reply.
復	<i>fu</i> <sup>4</sup> —to return; again; to reply.	擬訂	<i>ni-ting</i> <sup>4</sup> —to decide.
照復	<i>chao-fu</i> <sup>4</sup> —to reply to a communication.	俾	<i>pei</i> <sup>1</sup> —here: in order to.
爲照復事	<i>wei-chao-fu-shih</i> —“in the matter of a reply to your despatch”,—the usual beginning of communications given in reply.	辦法	<i>pan-fa</i> <sup>3</sup> — the way of transacting; a measure.
會晤	<i>hui-wu</i> <sup>4</sup> —a personal interview.	征	<i>cheng</i> <sup>1</sup> (127) — to attack. To levy taxes.
辯	<i>pien</i> <sup>4</sup> —to discuss; to argue.	收	<i>shou</i> <sup>1</sup> —to receive; to collect.
駁	<i>po</i> <sup>2</sup> —to contradict; to find fault with.	征收	<i>cheng-shou</i> <sup>1</sup> —to collect, as duties.
辯駁	<i>pien-po</i> <sup>2</sup> —to contradict; to argue against.	表示	<i>piao-shih</i> <sup>4</sup> —to manifest; to show.
國家	<i>kuo-chia</i> <sup>1</sup> — a state; a government.	同情	<i>t'ung-ch'ing</i> <sup>2</sup> — assent; approval.
		須至照復者	<i>hsü-chih-chao-fu</i> <sup>4</sup> -che — a conventional formula used at the end of communications given in reply.

## TRANSLATION.

A. A Note from Mr. Sun-Pao-Ch'i, Minister of Foreign Affairs, to the Foreign Ministers at Peking from the 14th day, 10th month, 2nd year of the Republic (October 14, 1913).

As the present Import Tariff had already exceeded its ten year limit, on August 14th last year this Ministry addressed a note to the Ministers of the signatory Powers to the said Tariff at Peking, signifying China's desire to revise it. As the Government of the Chinese Republic is now maintaining its formal and



perfect relations with the friendly Powers, foreign trade with China is bound to flourish. Therefore (則) the aforesaid Tariff naturally (自) should be thoroughly revised to the advantage of both (our) revenue collection and (foreign) commercial interests. I have the honor (lit. it is my duty) therefore to communicate (it) to Your Excellency for your information (查照) and to request you to favor me with a reply, so that negotiations over the question may be conducted at the earliest possible moment.

**B. A Note from Mr. Paul Reinsch, U. S. Minister at Peking, to Mr. Sun Pao-ch'i, Minister of Foreign Affairs, from December 20th, 1913.**

In our recent conversation Your Excellency stated, with reference to the revision of the Import Tariff, that although no nations had manifested any disinclination in connection (對於) with the communications of August 14, 1912 and October 14, 1913 from the Ministry of Foreign Affairs, several nations had as yet made no reply.

I have the honor to inform Your Excellency that the proposal of the Government of the Republic of China to revise the existing Tariff in order that (俾) an effective (切實) five per cent duty may be collected meets with the approval of the American Government.



## 3.

## Grammatical section.

## THE CAUSAL PARTICLES.

The particles indicating cause or reason are:

因 *yin*<sup>1</sup>, 以 *i*<sup>3</sup>, 以 ---- 故 *i* --- *ku*<sup>4</sup>, 蓋 *kai*<sup>4</sup>, 既 *chi*<sup>4</sup>,  
爲 *wei*<sup>4</sup>.

When 因 is put at the beginning of a sentence, 而 or 故 in the principal clause usually complete the structure (examples 7, 8).

## Examples of using the causal particles.

1. 因何不可照舊辦理 2. 因何緣由 3. 因  
公廢私 4. 因此識彼 5. 因天時嚴冷難以  
行工。 6. 因事故而拆革 7. 因其狡而遠之  
8. 因暖故無冰 9. 孔子曰。以吾從大夫之  
後。不敢不告也 10. 子曰。君子不以言舉人。  
不以人廢言 11. 體有貴賤。有小大。無以小  
害大。無以賤害貴 12. 金鐵雖小而重。以其  
質點之密也。棉花雖大而輕。以其質點之  
疏也 13. 梁惠王以土地之故。糜爛其民 14.  
以恐懼之故。不敢前進 15. 雖疏食菜羹未  
嘗不飽。蓋不敢不飽也 16. 摺子不發抄之

如窮人無所歸。 21. 爲不順於父母。 爲食死。人爲財亡。 據實難定奪。 20. 鳥顧前進。 19 既無確求。 18 既然到此。只君既不肯。我不強。 爲外人所知也。 17. 故。蓋慮機密重情。

## Vocabulary.

緣由 *yüan-yü<sup>2</sup>*—cause; reason.嚴冷 *yen-leng<sup>3</sup>*—very cold.工 *kung<sup>1</sup>*—work; job; service.行工 *hsing-kung<sup>1</sup>*—to proceed with the work事故 *shih-ku<sup>1</sup>*—matter; circumstances.拆 *ch'ai<sup>1</sup>*—to break up.革 *ko<sup>2</sup>*—to change; to remove.拆革 *ch'ai-ko<sup>2</sup>*—to dismiss from the office.狡 *chiao<sup>1</sup>* (531)—craft; cunning.暖 *nuan<sup>3</sup>*—warm.大夫 *ta<sup>1</sup>-fu*—a great officer.質點 *chih-tien<sup>3</sup>*—atom; particle.密 *mi<sup>1</sup>*—close; thick; dense.棉 *mien<sup>2</sup>*—cotton.花 *hua<sup>1</sup>* (327)—flowers. Cotton.棉花 *mien<sup>2</sup>-hua*—cotton.輕 *ch'ing<sup>1</sup>*—light. Easy.疏 *su<sup>1</sup>*—distant; loose. Coarse.梁 *liang<sup>2</sup>*—a bridge. Here: name of ancient small feudal State.惠 *hui<sup>1</sup>*—here: a proper name.糜 *mi<sup>2</sup>* (949)—rice-gruel; congee.爛 *lan<sup>1</sup>* (506)—bright. Rotten; broken.糜爛 *mi-lan<sup>1</sup>*—reduced to a pulp,—as by pressure.疏食 *su-shih<sup>2</sup>*—coarse food; coarse rice.菜 *ts'ai<sup>1</sup>*—culinary vegetables.羹 *keng<sup>1</sup>*—soup.摺 *che<sup>2</sup>*—to fold. A State paper.摺子 *che<sup>2</sup>-tzu*—a memorial to the Throne.抄 *ch'ao<sup>1</sup>*—to seize; to confiscate. To copy out.發抄 *fa-ch'ao<sup>1</sup>*—to publish.慮 *lü<sup>1</sup>*—to be anxious.機密 *chi-mi<sup>1</sup>*—secret.

重情 *chung-ch'ing*<sup>2</sup> — matters of importance. | 定奪 *ting-to*<sup>2</sup> — to decide.  
奪 *to*<sup>2</sup> — to carry off. To settle. | 財 *ts'ai*<sup>2</sup> — property; wealth.

## TRANSLATION.

1. Why can one not deal with it according to the old (plan)?
2. For what reason?
3. To neglect private affairs because of public business.
4. To infer (lit. to know) that from this.
5. On account of the severity of the weather, it was difficult to proceed with the work.
6. To be dismissed from the office on account of certain matters.
7. As he is artful, they avoid (遠) him.
8. As it is warm, there is no ice.
9. Confucius said, "As I follow in the rear of the great officers, I did not dare not to give information."
10. The Master said, "The superior man does not promote (舉) a man (simply) on account of his words; nor does he put aside (廢) (good) words because of the man."
11. (Among) the members of the body there are some honorable, some ignoble; there are some small, some great. (One must) not injure the great for the small, nor injure the honorable for the ignoble.
12. Gold or iron even in small quantities (雖小) is heavy, because (以) their particles are compact. Cotton even in big quantities is light, because its particles are loose.
13. The king Hui of Liang for the matter of territory (以土地之故) destroyed his people.
14. By reason of their being afraid, they did not dare to advance.

15. Although there were only coarse rice and soup of vegetables,  
he always ate his fill, because (蓋) he did not dare to  
do otherwise.
16. The reason (故) for the memorials not being published is  
because (the government) is anxious lest secret matters  
of importance should become known to foreigners.
17. Since (既) you (君) are not willing, I do not insist.
18. Since we have got thus far, it only remains (只顧) to go on.
19. Since there is no distinct proof, it is very difficult to decide.
20. Birds die for the sake of food, men perish for the sake of  
wealth.
21. Because he was not in accord with his parents, he like a  
a poor man had no place to which to turn.

## LESSON XVII.

## 1.

聊齋志異

妖術

于公者。少任俠。喜拳勇。力能持二壺。高作旋風舞。崇禎間。殿試在都。僕疫不起。患之。會市有善卜者。能決人生死。將代問之。既至。未言。卜者曰。君莫欲問僕病乎。公駭應之。曰。病者無害。君可危。公乃自卜。卜者起卦。愕然曰。君三日當死。公驚詫良久。卜者從容曰。鄙人有小術。報我十金。當代禳之。公自念生死已定。術豈能解。不應而起。欲出。卜者曰。惜此小費。勿悔。勿悔。愛公者皆爲公懼。勸罄橐以哀之。公不聽。倏忽至三日。公端坐旅舍。靜以覘之。終日無恙。至夜。闔戶挑燈。倚劍危坐。一漏向盡。更無死法。

(未完)

## Vocabulary.

妖	yao <sup>1</sup> —supernatural; magical.	于	yii <sup>2</sup> —here: a proper name.
術	shu <sup>4</sup> —an art; a trick.	公	kung <sup>1</sup> —here: Mr.; gentleman.
妖術	yao-shu <sup>4</sup> —magical arts.	俠	chieh <sup>1</sup> (hsia <sup>2</sup> ) (455)—heroic; bold.



任俠 *jen-chieh*<sup>1</sup>—to be of a heroic temperament.  
 拳 *ch'uan*<sup>2</sup> (406)—the fist.  
 拳勇 *ch'üan-yung*<sup>3</sup>—exercises requiring strength and courage.  
 旋 *hsüan*<sup>4</sup>—to turn round.  
 舞 *wu*<sup>3</sup> (259)—to dance. To brandish.  
 旋風舞 *hsüan-feng-wu*<sup>3</sup>—the whirlwind feat, —brandishing a weight in some way over the head.  
 崇 *ch'ung*<sup>2</sup> (516)—lofty. To reverence.  
 禎 *chen*<sup>1</sup> (*cheng*<sup>1</sup>) (857)—lucky; auspicious.  
 崇禎 *ch'ung-chen*<sup>1</sup>—the title of reign of the emperor 莊烈帝 *Chuang-lieh-ti* of the Ming dynasty.  
 殿 *tien*<sup>4</sup>—a hall; a palace.  
 試 *shih*<sup>4</sup> (329)—to try; to test.  
 殿試 *tien-shih*<sup>4</sup>—the palace examination, for admission of selected doctors (進士) to the Han-lin (翰林) College.  
 都 *tu*<sup>1</sup>—the capital.  
 疫 *i*<sup>4</sup>—sickness; to get sick.  
 會 *hui*<sup>4</sup>—here: just.  
 駭 *hsieh*<sup>2</sup>—to be startled.

卦 *kua*<sup>4</sup>—to divine; a diagram.  
 起卦 *ch'i-kua*<sup>4</sup>—to cast a horoscope.  
 愕 *o*<sup>4</sup> (*ou*<sup>4</sup>) (243)—to start; to be frightened.  
 愕然 *o-jan*<sup>2</sup>—in alarm.  
 詫 *ch'a*<sup>4</sup>—to be astonished.  
 鄙人 *pi-jen*<sup>2</sup>—I; myself.  
 十金 *shih-chin*<sup>1</sup>—ten ounces of silver.  
 禳 *jang*<sup>3</sup> (369)—to pray to avert; to exorcise.  
 罄 *ch'ing*<sup>4</sup> (404)—to empty; exhausted.  
 橐 *t'o*<sup>4</sup>—a sack; a bag.  
 哀 *ai*<sup>1</sup>—here: to implore.  
 倏忽 *shu-hu*<sup>1</sup>—quickly; suddenly.  
 端坐 *tuan-tso*<sup>4</sup>—to seat in formal manner; to seat and wait.  
 旅 *lu*<sup>3</sup>—a guest; to travel.  
 旅舍 *lü-she*<sup>4</sup>—an inn.  
 靜 *ching*<sup>4</sup> (413)—quiet; still.  
 覘 *ch'an*<sup>1</sup> (720)—to spy; to peep.  
 闔 *ho*<sup>2</sup> (45)—to close.  
 戶 *hu*<sup>4</sup>—door; family.  
 挑 *t'iao*<sup>1</sup>—to raise; to stir up.  
 挑燈 *t'iao-teng*<sup>1</sup>—to trim the lantern.

倚 *i<sup>3</sup>*—to lean; to rely on.

危坐 *wei-tso<sup>4</sup>*—to seat and wait (for a danger).

漏 *lou<sup>4</sup>*—a water-clock.

一漏 *i-lou<sup>4</sup>*—a period of two hours; *the first night-watch.*

向盡 *hsiang-chin<sup>4</sup>*—near to the end; nearly gone.

### Notes.

- a. 力能持二壺 --- here 壺 means the copper-vessels of the clepsydra or water-clock in which the regulated leakage of water was arranged from a large jar into two coppervessels,—one for the night-time another for the daytime.

### TRANSLATION.

#### Magical Arts.

Mr. Yü (于公) in his youth (少) was of heroic temperament and delighted in feats of strength. He was so strong that he could raise two copper kettles (of the clepsydra) above his head while he performed the whirlwind feat. During the reign of Ch'ung-Chen he was in the capital for the palace examinations. His servant became ill and was unable to rise, and Yü was very anxious about him. In the market-place there was a clever diviner who could forecast life and death, and Yü intended (將) to ask him about his servant (之). When (既) he came (to his place), before he had uttered a word, the diviner spoke, saying, "Were you not going to ask about your servant's illness, sir?" Yü was startled and acknowledged that he was. The diviner then said, "His illness is not serious, but you, sir, are in danger." Whereupon (乃) Yü wished to have his fortune told. The diviner cast his horoscope and in alarm said, "Sir, in three days you must die!" Yü stood for a long time (良久) stunned and frightened, and the diviner quietly said, "I have a little skill in magic. If you will give me ten ounces of silver (十金), I will break the evil spell." Yü reflected that life and death were predetermined, how then could

any magic change the course of events (lit. to dispel). So he refused (不應) and started to go away.

"You find it hard", said the diviner, "to part with this small sum,—beware you do not repent later".

Yü's friends (愛公者) were all alarmed for him and urged him to empty his purse to beg the diviner's help. But Yü would not listen. The third day came quickly, and Yü was sitting in the inn waiting quietly and keeping close watch. Nothing happened to him (無恙) the whole day, and at night-fall he closed the door, trimmed the lamp, and leaning on his sword sat and waited. The first watch was nearly gone, but still there was no sign of danger (lit. no way of death).

(to be continued)

## 2.

駐和魏公使復外交部電二年十月二十四日  
昨見和外部。談及修改稅則事。和外部詢問各大國。是否表示反對。答以此事係根據條約。并與外商無損。諒不反對云云。大約各國贊成。和亦允辦。頃又備文照會矣。特聞組。

駐俄劉公使復外交部電二年十月二十九日  
二十一日電悉。修改稅則事。頃晤外部。遵示切陳。伊初歸。未能確答。嗣又商東方股長。據稱上年中政府所聲明。本部已接前函。惟此事庫使尚未報到。事關商務。須經戶商二部研究。方可答復云。鏡。

## Vocabulary.

## A.

和 *ho*<sup>2</sup>—here: Holland (Netherlands).

魏 *wei*<sup>4</sup>—here: a proper name.

電 *tien*<sup>4</sup>—here: a telegram.

詢 *hsiun*<sup>2</sup> (230) — to inquire about.

詢問 *hsiun-wen*<sup>4</sup>—to ask; to inquire.

表示 *piao*<sup>3</sup>-*shih*—to show; to manifest.

反 *fan*<sup>3</sup>—to turn back. Contrary. To rebel.

反對 *fan-tui*<sup>4</sup>—to oppose.

根 *ken*<sup>1</sup> (359)—a root; a base.

根據 *ken*<sup>1</sup>-*chü*—to base upon.

條約 *t'iao*<sup>2</sup>-*yueh*—a treaty.

量 *liang*<sup>4</sup>—here: to believe; to think.

云 *yün*<sup>2</sup>—to say; to speak.

云云 *yün-yün*<sup>2</sup>—"etc".

大約 *ta-yüeh*<sup>1</sup>—probably.

贊 *tsan*<sup>4</sup>—to assist.

贊成 *tsan-ch'eng*<sup>2</sup> — to approve.

備 *pei*<sup>4</sup>—to prepare; to provide against.

備文 *pei-wen*<sup>2</sup>—to prepare a despatch.

聞 *wen*<sup>4</sup>—to inform; to make known.

組 *tsu*<sup>3</sup>—here: the signature of the Chinese Minister at the Hague Mr. Wei-Ch'en-tsu (魏宸組)

## B.

劉 *Liu*<sup>2</sup>—to slay; to destroy. Here: a proper name.

俄 *o*<sup>4</sup> (338)—here: Russia.

遵 *tsun*<sup>1</sup> (783)—to follow; to obey.

遵示 *tsun-shih*<sup>1</sup> — in accordance with your instructions.

陳 *ch'en*<sup>2</sup>—to arrange. To state.

切陳 *ch'ieh-ch'en*<sup>2</sup> — to thoroughly explain.

確 *ch'üeh*<sup>4</sup> (*ch'io*<sup>4</sup>)—solid; substantial. Positive.

確答 *ch'üeh-ta*<sup>4</sup>—to reply definitely.

嗣 *ssu*<sup>4</sup> (701) — subsequently; afterwards.

股 *ku*<sup>3</sup>—the thighs. A division. A share. .

東方股 *tung-fang-ku*<sup>3</sup> — the Department of Eastern Affairs.

據稱 *chü-ch'eng*<sup>1</sup> — according to what he states.

庫 *k'u*<sup>4</sup>—a storehouse; a treasury. Here: the name of the Russian Minister at Peking Mr. Kroupen-sky.



報到 *pao-tao*<sup>4</sup>—to report.

戶部 *hu*<sup>4</sup>-*pu*—the Ministry of Finance (the present name 財政部 *ts'ai-cheng-pu*<sup>4</sup>).

商部 *shang*<sup>1</sup>-*pu*—the Ministry of Commerce.

戶商二部 *hu-shang-erh-pu*<sup>4</sup>—the Ministry of Finance and the Ministry of Commerce.

究 *chiu*<sup>4</sup> (302) — to examine into. After all; finally.

研 *yen*<sup>2</sup>—to grind.

研究 *yen-chiu*<sup>1</sup>—to investigate thoroughly.

鏡 *ching*<sup>4</sup> (94) — a mirror. Here: the signature of the Chinese Minister in Russia Mr. Liu-Ching-jen (劉鏡仁).

### TRANSLATION

A. A Telegram from Mr. Wei Ch'en-tsu, the Chinese Minister at the Hague, to the Ministry of Foreign Affairs from 23rd day, 10th month, 2nd year of the Republic.

Interviewed the Foreign Minister of Netherlands (和外部) yesterday. When touching (談及) upon the matter of revising the Tariff, he inquired whether the other Powers were showing opposition (to the project). I replied (對答) that as this demand was made in complete accordance (根據) with treaty stipulations and further (并) (the revision) would involve no loss whatsoever to foreign merchants, I thought (諒) they would not object to it, etc. (云云). It is probable (大約) that if the other Powers approve (of the project), Holland (和) will also give her consent. Another note (thereanent) has just (頃) been prepared and despatched. For your special information (特聞).

Wei-Ch'en-tsu



**B. A Telegram from Mr. Liu Ching-jen, the Chinese Minister in Russia, to the Ministry of Foreign Affairs from 29th day, 10th month, 2nd year of the Republic.**

Your telegram of the 21st instant was noted (悉). Regarding the matter of Tariff revision I have just interviewed the Russian Foreign Minister and in accordance with your instructions (遵示) thoroughly explained it (to him). He (伊) having just returned from a trip (初歸) could not reply definitely. Subsequently I consulted (商) the Chief of the Department of Eastern Affairs, and he said (據稱) that the Russian Ministry of Foreign Affairs had received the Chinese Government's declaration of last year, but (惟) the matter had not yet been reported upon by Minister Kroupensky. As this affair is related to commerce, it must be considered by the Ministry of Finance and the Ministry of Commerce, and then (方) a reply can be given.

Liu-Ching-jen

## 3.

## Grammatical section

## THE CONSEQUENTIAL PARTICLES.

The particles indicating consequence or result are:

卽 *chi*<sup>1</sup>, 遂 *sui*<sup>2</sup>, 乃 *nai*<sup>2</sup>, 始 *shih*<sup>3</sup>, 方 *fang*<sup>1</sup>, 庶 *shu*<sup>4</sup>,  
 斯 *ssu*<sup>1</sup>, 則 *tse*<sup>2</sup>, 而 *erh*<sup>2</sup>, 故 *ku*<sup>4</sup>, 以 *i*<sup>3</sup>, 便 *pien*<sup>4</sup>,  
 是故 *shih-ku*<sup>4</sup>, 是以 *shih-i*<sup>3</sup>, 以致 *i-chih*<sup>4</sup>, 由是 *yu-shih*<sup>4</sup>,  
 遂卽 *sui-chi*<sup>1</sup>, 於是 *yü-shih*<sup>4</sup>, 所以 *so-i*<sup>3</sup>, 使 *shih*<sup>3</sup>, 夫 *fu*<sup>1</sup>,  
 若 *jo*<sup>4</sup>.

**Note.** The last three particles are very seldom used as consequential particles.

## Examples of using the consequential particles.

1. 衆人卽行共議 2. 生人不能一日無用。  
 卽不能一日無財 3. 做錯肯認錯。卽此是  
 好人 4. 黎明卽起 5. 明日遂行 6. 雨我公  
 田。遂及我私 7. 至地。遂與人等 8. 歸念遂  
 息 9. 遂欲動身 10. 乃於案上取壺酒 1. 師  
 乃剪紙如鏡 12. 孔子曰。求無乃爾。是過與  
 13. 道士笑而允之。乃傳以訣 14. 道士既去。  
 始顧車中 15. 始知所伐梨本。卽是物也 16.  
 妙算無移。方能取利 17. 至死方休。 18. 方始  
 放心 19. 必須設一善法。庶可安生矣 20. 盜  
 匪無從進步。良民庶可安居 21. 王無罪歲。

斯天下之民至焉。<sup>22.</sup>子曰。仁遠乎哉。我欲仁。斯仁至矣。<sup>23.</sup>得  
 天下有道。得其民。斯得天下矣。<sup>24.</sup>舉直錯諸枉。則民服。<sup>25.</sup>過  
 則勿憚改。<sup>26.</sup>以義爲利。則財恒足。<sup>27.</sup>日出而作。日入而息。<sup>28.</sup>  
 水火吾見蹈而死者矣。未見蹈仁而死者也。<sup>29.</sup>士窮不失義。  
 達不離道。故民不失望。<sup>30.</sup>其爲人也。發憤忘食。樂以忘憂。<sup>31.</sup>  
 燕趙久相支。以弊大衆。<sup>32.</sup>既昏便息。<sup>33.</sup>此事問人便知。<sup>34.</sup>誠  
 者物之終始。不誠無物。是故君子誠之爲貴。<sup>35.</sup>仲尼之徒。無  
 道桓文之事者。是以後世無傳焉。<sup>36.</sup>以致生出事端。<sup>37.</sup>兩國  
 相與。由是有外交之條約。<sup>38.</sup>遂卽撲滅。<sup>39.</sup>自有輪舶。洋海於  
 是交通。<sup>40.</sup>有大才能。所以能成大事。<sup>41.</sup>彼奪其民時。使不得  
 耕耨。<sup>42.</sup>王往而征之。夫誰與王敵。<sup>43.</sup>必有忍。若能有濟。

## Vocabulary.

黎 *li<sup>2</sup>*—black; black-haired.

黎明 *li-ming<sup>2</sup>*—early dawn;  
day-break.

動身 *tung-shen<sup>1</sup>*—to start.

剪 *chien<sup>1</sup>* (620) — scissors;  
to cut with scissors.

鏡 *ching<sup>1</sup>* (94)—a mirror.

與 *yü<sup>1</sup>*—an interrogative par-  
ticle.

訣 *chieh<sup>2</sup>*—a secret; a mystery.

放 *fang<sup>4</sup>* (261)—to let go; to loosen.

放心 *fang-hsin<sup>1</sup>*—to cease to be anxious about.

庶 *shu<sup>4</sup>*—all; numerous. So that.

匪 *fei<sup>3</sup>* (418) — not; without. Brigands.

盜匪 *tao-fei<sup>3</sup>* — robbers; brigands.

無從 *wu-ts'ung<sup>1</sup>*—no way; no possibility.

進步 *chin-pu<sup>4</sup>* —to make progress; to approach.

斯 *ssu<sup>1</sup>*—this; such. Then.

錯 *ts'o<sup>4</sup>*—here: to put aside.

枉 *wang<sup>3</sup>* (71)—crooked.

諸 *chu<sup>1</sup>*—here: all.

恒 *heng<sup>2</sup>*—constant; permanent.

達 *ta<sup>2</sup>*—here: to be successful.

憤 *fen<sup>4</sup>* (417)—zeal; energy.

發憤 *fa-fen<sup>4</sup>*—to be roused to effort.

是故 *shih-ku<sup>4</sup>*—for that reason; therefore.

仲尼 *chung-ni<sup>2</sup>*—the common name of Confucious.

桓 *huan<sup>2</sup>*—pillars or stone tablets at graves. Here: a proper name.

文 *wen<sup>2</sup>*—here: a proper name.

是以 *shih-i<sup>3</sup>*—therefore.

事端 *shih<sup>4</sup>-tuan*—occasion of trouble.

相與 *hsiang-yü<sup>3</sup>*—to come into contact.

條約 *t'iao-yüeh<sup>1</sup>*—a treaty.

遂即 *sui-chi<sup>2</sup>*—thereupon.

撲 *p'u<sup>1</sup>* (156)—to strike; to rush against.

撲滅 *p'u-mieh<sup>4</sup>* — to extinguish, as fire.

輪 *lun<sup>2</sup>* (439)—a wheel; a turn.

舶 *po<sup>4</sup>* (804)—an ocean-going junk.

輪舶 *lun-po<sup>4</sup>*—a steamer.

於是 *yü-shih<sup>4</sup>*—at that; thereupon.

交通 *chiao-t'ung<sup>1</sup>*—communication.

耨 *nou<sup>4</sup>*—to hoe; to weed.



## TRANSLATION

1. The whole body of men then proceeded to consult together.
2. Living men cannot for a single day avoid using things, and therefore cannot for a single day be without funds.
3. After committing a fault to be willing to acknowledge one's fault, this then is a good man.
4. At dawn he (then) got up.
5. The next day he (then) took his departure.
6. May the rain come down on our public field, and then upon our private fields.
7. On reaching the ground (the dwarf then) became as tall as an ordinary person.
8. Thereupon he thought no more of returning home.
9. He thereupon prepared to start.
10. Thereupon he took a kettle of wine from the table.
11. The old priest then cut out a circular piece of paper like a mirror.
12. Confucius said, "Ch'iu, is it not you then (乃), who is at fault here?"
13. The priest laughingly assented and thereupon taught (him) a formula.
14. As soon as the priest had gone, he (then 始) looked at his cart.
15. Then he knew that the cut pear-tree was the thing.
16. Make good calculations and do not change (無移)(them), then you will be able to gain profits.
17. Not to stop until death (lit. when death comes, then stop).
18. Upon which he began to feel at ease in his mind.



19. We must devise a good plan, so that we can live in peace.
20. Brigands will not be able to make their way in, and so law-abiding people will be able to dwell in peace.
21. Let Your Majesty cease to lay the blame on the year, and then (斯) from all the empire the people will come to you.
22. The Master said, "Is virtue a thing remote? I wish to be virtuous, and then (斯)—virtue is at hand".
23. There is a way to get the empire,—get the people, and then the empire is secured.
24. Advance the upright and set aside the crooked, then (則) the people will submit.
25. If you have faults, then do not fear to abandon them.
26. Take uprightness to be (your) profit, and then your wealth will be always sufficient.
27. When the sun comes up, then (而) to work; when the sun goes down, then to rest.
28. I have seen men die from treading on water and fire (lit. treading on water and fire and then dying), but I have never seen a man die from treading the course of virtue.
29. The scholar when poor does not lose his righteousness; when prosperous (達) does not leave the proper path; therefore (故) the people are not disappointed in their expectations.
30. He is a man, who in his eager pursuit (of knowledge) forgets his food; who so rejoices (at its attainment) that (以) he forgets his sorrows.
31. The states of Yen and Chao would fight for a long time, with the result that (以) all (大衆) would be exhausted.

32. When it is dusk, then (便) rest.
33. As to this matter, ask people, then you will know.
34. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account (是故) the superior man regards sincerity as the most excellent thing.
35. There were none of the disciples of Chung-ni who spoke about the affairs of Huan and Wen, and therefore (是以) they have not been transmitted to these later ages.
36. So as to give rise to troubles.
37. When two states come into contact, foreign treaties result therefrom.
38. Thereupon the fire was extinguished.
39. From the time steamers made their appearance, the oceans (then) became passable:
40. He who is endowed with great abilities, is therefore (所以) able to achieve great deeds.
41. They (princes) rob their people of their time, so that (使) they cannot plough and cultivate their fields.
42. If Your Majesty will go and attack him, who then (夫) will oppose (敵) you (王)?
43. You must have patience, and then (若) you will be successful.

## LESSON XVIII.

## 1.

## 聊齋誌異

## 妖術 (續)

意欲就枕。忽聞窗隙窸窣有聲。急視之。一小人荷戈入。及地。則高如人。公捉劍起。急擊之。飄空未中。遂遽小。復尋窗隙。意欲遁出。公疾斫之。應手而倒。燭之。則紙人已腰斷矣。公不敢臥。又坐待之。踰時。一物穿窗入。怪獬如鬼。纔及地。急擊之。斷而爲兩。皆蠕動。恐其復起。又連擊之。劍劍皆中。其聲不戛。審視。則土偶。片片已碎。於是移坐窗下。目注隙中。久之。聞窗外如牛喘。有物推窗櫺。房壁震搖。其勢欲傾。公懼覆壓。計不如出而鬪之。遂眊然脫屣。奔而出。見一巨鬼。高與簷齊。昏月中。見其面黑如煤。眼閃爍有黃光。上無衣。下無履。手弓而腰矢。(未完)

## Vocabulary.

枕	<i>chen<sup>3</sup></i> —a pillow. To lie	窸窣	<i>su<sup>4</sup> (i4)</i> —to rush out of a den.
窗	down; to sleep.	窸窣	<i>su-su<sup>4</sup></i> —a rustling sound.
隙	<i>ch'uang<sup>1</sup></i> —a window.	戈	<i>ko<sup>1</sup></i> —a spear.
	<i>ch'i<sup>4</sup> (hsi<sup>1</sup>)</i> —a fissure; a crack.		

捉 *cho*<sup>1</sup>—to grasp; to seize.  
 飄 *p'iao*<sup>1</sup> (777)—to whirl.  
 遽 *chui*<sup>4</sup> (290)—suddenly.  
 尋 *hsün*<sup>2</sup>—to search; to seek.  
 復 *fu*<sup>4</sup> (544)—to come back; again.  
 遁 *tun*<sup>4</sup> (844)—to hide away; to conceal oneself.  
 疾 *chi*<sup>2</sup>—here: hastily.  
 應手 *ying-shou*<sup>3</sup>—under the blow.  
 倒 *tao*<sup>3</sup> (220)—to fall down.  
 燭 *chu*<sup>2</sup> (788)—candle. To illumine.  
 腰 *yao*<sup>1</sup> (776)—the waist.  
 斷 *tuan*<sup>4</sup>—here: to cut off; to sever.  
 臥 *wo*<sup>4</sup>—to lie down.  
 踰 *yu*<sup>2</sup> (619)—to pass; to exceed.  
 踰時 *yü-shih*<sup>2</sup>—after a while.  
 穿 *ch'uan*<sup>1</sup>—to bore through.  
 獍 *neng*<sup>2</sup> (2)—wicked; fierce.  
 怪獍 *kuai-neng*<sup>2</sup>—hideously ugly.  
 纔 *ts'ai*<sup>2</sup>—as soon as; just now; then.  
 蠕 *juan*<sup>3</sup>—to wriggle, as a worm.

劍劍 *chien chien*<sup>4</sup> -- stroke after stroke.  
 奕 *juan*<sup>3</sup>—soft; weak.  
 審 *shen*<sup>3</sup>—to examine into; to investigate.  
 審視 *shen-shih*<sup>4</sup>—to make a close inspection.  
 偶 *ou*<sup>3</sup>—an image; an idol.  
 土偶 *t'u-ou*<sup>3</sup>—a clay idol.  
 片 *p'ien*<sup>4</sup>—a slip; a slice; a leaf.  
 於是 *yu-shih*<sup>4</sup>—thereupon.  
 移 *i*<sup>2</sup>—to remove; to shift; to change.  
 久之 *chui*<sup>3</sup>-*chih*—a long while.  
 牛 *niu*<sup>2</sup>—an ox; a bull; a cow.  
 喘 *ch'uan*<sup>3</sup>—to pant; to breathe.  
 推 *t'ui*<sup>1</sup>—to push.  
 櫺 *ling*<sup>2</sup> (698)—the lattice of a window.  
 窗櫺 *ch'uang-ling*<sup>2</sup>—a window—frame.  
 壁 *pi*<sup>4</sup> (158)—a wall.  
 震 *chen*<sup>4</sup> (355)—to shake; to agitate.  
 搖 *yao*<sup>2</sup> (658)—to shake; to move.  
 震搖 *chen-yao*<sup>2</sup>—to shake.  
 傾 *ch'ing*<sup>2</sup> (867)—to fall.



覆壓	<i>fu-ya<sup>1</sup></i> —to press down; to crush.	昏	<i>hun<sup>1</sup></i> —dusk; dull; dim.
耑	<i>ho<sup>4</sup></i> —the sound of tearing the skin off an animal.	眼	<i>yen<sup>3</sup></i> —the eye.
耑然	<i>ho-jan<sup>2</sup></i> —with a crash.	閃	<i>shan<sup>3</sup></i> —to flash.
脫	<i>t'o<sup>1</sup></i> —to take off; to re- move.	爍	<i>shuo<sup>4</sup></i> —bright.
扃	<i>kung<sup>1</sup> (chiung<sup>1</sup>)</i> —a bar; a bolt.	閃爍	<i>shan-shuo<sup>4</sup></i> — flashing like lightning.
巨	<i>chiu<sup>4</sup></i> —great; huge	履	<i>li<sup>3</sup> (liu<sup>3</sup>)</i> —a shoe. To tread.

## TRANSLATION

### Magical Arts (continued).

He was planning to lie down, when suddenly he heard a rustling sound in a crack of a window. Quickly he looked, and a small person bearing a spear upon his shoulder (荷戈) entered. The moment he touched the ground (及地), he became as tall as a man. Yü seized his sword, jumped up and at once (急) struck at him, but missed his mark (未中) and (his sword) only whirled in the air. (The person) then (遂) suddenly shrank down (小) and sought again for the window crack intending to escape. Yü hastily struck him, and he went down under his blows (應手). Turning the light on it (he saw) that it was a paper man cut in two at the waist.

Yü did not dare to lie down but sat and waited. Some time passed, when something came boring through the window, hideously ugly like a demon. The moment (纔) it reached the ground, he quickly struck it and cut it in two. Both pieces (皆) wriggled like a worm. Fearing that it might get up again, he struck several successive blows. Stroke after stroke, all blows told (皆中), and their sound was hard. On close inspection (he found) it was a clay idol cut in slices.



After this he moved his seat under the window, with his eyes fixed upon the crack. After some time, he heard outside the window (a sound) like (如) the breathing of an ox. Something (有物) pushed against the window frame, and the walls of the building trembled as if (其勢) they were going to fall. Yü was afraid of being crushed (under them) and thought it was better to go outside and fight the thing (之). With a crash he tore off the bolt and jumped out. There he saw a huge demon as high as the eaves of the roof. In the dim light of the moon he saw that its face was as black as coal, and its eyes were flashing with a yellow light. There were no clothes on the upper part of its body nor shoes on its feet. It was holding a bow in its hand, and some arrows were fastened at its waist.

(to be continued)

2.

外交部致駐法胡公使電

三年一月二十九日

修改稅則事。法康使覆稱政  
府令。如得相當酬報。可允酌  
改。並俟革命損失賠償公平  
了結後。方可接議等語。查修  
改稅則。係按約應辦之事。現  
已有七國覆文照允。法國不  
應藉此。別有要求。除駁覆外。  
希聲請法政府。按約辦理。速  
爲允行。不再附帶條件。是爲  
至盼。并復外交部。

駐法胡公使復外交部

電 三年二月八日

稅則事。二十九日電悉。面  
商外部。切請按約速議。告  
以如法能先他國開議。方  
見格外交誼。豈可藉此。別  
有要求。伊稱伊必竭力贊  
成。但賠款未結。恐被議院  
詰問。駁以此另是一案。不  
應牽涉。伊允稍遲再復。德。

# Vocabulary.

## A.

- |  |   |
|--|---|
| <p>胡 <i>hu²</i>—an interrogative particle. Here; a proper name.</p> <p>法 <i>fa³</i>—here: France; French.</p> <p>康 <i>k'ang¹</i> -- peace; repose. Here: the name of the French Minister in Peking, Mr. Conty</p> <p>相當 <i>hsiang-tang¹</i>—suitable.</p> <p>酬報 <i>ch'ou-pao⁴</i>—to repay; to compensate.</p> <p>損失 <i>sun-shih¹</i>—loss; injury.</p> <p>賠償 <i>p'ei-ch'ang²</i>—to compensate; to indemnify.</p> <p>公平 <i>kung¹-p'ing</i>—just; equitable.</p> <p>了 <i>liao³</i>—to finish; to complete.</p> <p>了結 <i>liao-chieh²</i>—to settle.</p> | <p>接議 <i>chieh-i⁴</i> — to continue negotiations.</p> <p>按 <i>an⁴</i> (555)—to press down. <i>According to.</i></p> <p>藉 <i>chieh⁴</i>—to avail oneself of.</p> <p>藉此 <i>chieh-tz'u³</i> — using this opportunity.</p> <p>別 <i>pieh²</i>—to separate; to distinguish. <i>Other.</i></p> <p>要求 <i>yao¹-ch'iu</i>—a demand.</p> <p>除...外 <i>ch'u</i> ----- <i>wai⁴</i>—besides -----; in addition to -----</p> <p>除 <i>ch'u²</i>—to deduct; to get rid of.</p> <p>駁覆 <i>po-fu⁴</i>—to refute; to reject.</p> <p>附帶 <i>fu-tai⁴</i>—to attach</p> <p>條件 <i>t'iao²-chien</i>—conditions.</p> |
|--|---|

開議 *k'ai-i<sup>4</sup>*—to begin negotiations.

格外 *ko-wai<sup>4</sup>*—extra; extraordinary; special.

誼 *i<sup>2</sup>* (624 A) — related; intimate.

交誼 *chiao-i<sup>2</sup>*—friendship.

院 *yüan<sup>4</sup>* (389)—a hall; a college.

議院 *i<sup>4</sup>-yüan*—the parliament.

詰 *ch'i<sup>3</sup>* (729)—to punish. To interrogate.

詰問 *ch'i-wen<sup>4</sup>*—to question; to raise question.

涉 *she<sup>4</sup>*—to concern; to implicate.

牽涉 *ch'ien-she<sup>4</sup>*—to connect together; to associate.

德 *te<sup>2</sup>*—here: the signature of Mr. Hu-Wei-te.

### TRANSLATION

A. A Telegram from the Ministry of Foreign Affairs to Mr. Hu-Wei-te (胡維德), the Chinese Minister at Paris.

29th day, 1st month,  
3rd year of the Republic.

With reference to the question of Tariff revision, the French Minister Mr. Conty has replied that his Government has instructed him to the effect that if a suitable compensation can be obtained, a modification (酌改) of the Tariff may be granted (可允) and that further negotiation must be delayed until the compensation for losses and damages caused by the Revolution shall have been fairly settled, etc. (等語). The revision of the Tariff is a thing incumbent (upon the High Contracting Parties) according to treaty stipulations, and until now seven countries have replied in the affirmative. France should not take this as an excuse for making other demands. Besides refuting (this statement) you are requested to declare to the French Government that it should give its assent, in accordance with treaty stipulations, as soon as possible and without any conditions attached thereto. Kindly reply.

Wai-chiao-pu.

B. **A Telegram from Mr. Hu-wei-te, the Chinese Minister at Paris,  
to the Ministry of Foreign Affairs.**

8th day, 2nd month,  
3rd year of the Republic.

Your telegram of the 29th regarding the Tariff question was noted. In my interview with the French Minister of Foreign Affairs (外部) I earnestly requested him to consent to the negotiations in accordance with treaty stipulations as soon as possible, stating (告以) that if France should begin negotiations with China ahead of all the other Powers, she would show her special (格外) friendship towards China, and she should not (lit. how could she) take this as an excuse for extra demands. He (伊) states, he will wholeheartedly (竭立) assist in the matter, but fears that, with the question of compensations unsettled (未結), the Parliament may raise questions. I have refuted (his statement) by saying (駁以) that this (question) is another case and should not be associated (牽涉) (with the Tariff case), and he promised to answer a little later (稍遲).

Hu-Wei-te.



## Grammatical section.

## THE CONDITIONAL PARTICLES.

The conditional particles are used in constructions corresponding to the subordinative conditional sentences.

These particles are:

若 *jo<sup>4</sup>*, 如 *ju<sup>2</sup>*, 倘 *t'ang<sup>3</sup>*, 苟 *kou<sup>3</sup>*, 而 *erh<sup>2</sup>*, 使 *shih<sup>3</sup>*,  
 設 *she<sup>2</sup>*, 如使 *ju-shih<sup>3</sup>*, 設或 *she-huo<sup>4</sup>*, 設使 *she-shih<sup>3</sup>*,  
 鄉使 *hsiang-shih<sup>3</sup>*, 假令 *chia-ling<sup>4</sup>*, 向使 *hsiang-shih<sup>3</sup>*,  
 有如 *yu-ju<sup>2</sup>*, 若夫 *jo-fu<sup>1</sup>*.

All these particles mean: "if", "supposing that".

## Examples of using the conditional particles.

1. 若因傷斃命。賞給恩恤銀一百兩。2. 若  
 心存欺詐。以多報少。查有確據。即將貨物  
 全罰入官。3. 汝等若知生之爲重。則當謀  
 生計。4. 如該國並無領事官。准其託別國  
 領事官代爲管理。5. 如逾期不報。每日罰  
 銀五十兩。6. 此貨如再完半稅。即可運往  
 內地。7. 如有不嗜殺人者。則天下之民皆  
 引領而望之矣。8. 倘其不願。9. 倘敢故違。  
 定行拏辦。10. 苟有過。人必知之。11. 苟志於  
 仁矣。12. 苟能如此。13. 而居堯之宮。逼堯之  
 子。是篡也。14. 管氏而知禮。孰不知禮。15. 子



曰。富而可求也。雖執鞭之士。吾亦爲之。<sup>16</sup>子曰。如有周  
 公之才之美。使驕且吝。其餘不足觀也矣。<sup>17</sup>使天而雨  
 珠。<sup>18</sup>設有不測。<sup>19</sup>設身處地。將若之何。<sup>20</sup>如使人之所  
 欲。莫甚於生。則凡可以得生者。何不用也。<sup>21</sup>設或贏利  
 未來。而資本已罄。則不能不假貸以濟之。<sup>22</sup>設使三十  
 年前。力求自強。則中國何至積弱至此哉。<sup>23</sup>鄉使不守  
 法律。豈能自由哉。<sup>24</sup>假令風俗不改良。則社會安有進  
 步耶。<sup>25</sup>向使用火之道。積久而未發明。則人類一切事  
 業。恐皆無自而興。<sup>26</sup>有如萬物不爭。必不能生存。<sup>27</sup>若  
 夫爲不善。非才之罪也。

### Vocabulary.

斃 *pi<sup>4</sup>* (561)—violent death.

斃命 *pi-ming<sup>4</sup>*—to die.

恩恤 *en-hsiu<sup>4</sup>*—to have sympathy with.

欺詐 *ch'i-cha<sup>4</sup>*—to cheat; to swindle.

罰 *fa<sup>2</sup>*—to fine; to punish.

生計 *sheng-chi<sup>4</sup>*—means of living.

託 *t'o<sup>1</sup>*—to entrust; to request.

代爲 *tai-wei<sup>2</sup>*—on behalf of another.

管理	kuan-li <sup>3</sup> —to manage.	贏	ying <sup>2</sup> —a surplus; <i>profit</i> . To win.
兩	liang <sup>3</sup> —two. A tael or ounce of silver.	贏利	ying li <sup>4</sup> —profit.
半稅	pan-shui <sup>4</sup> —half duty, i.e. cost trade duty; also transit duties.	貸	tai <sup>4</sup> (328)—to lend on interest. To pardon.
嗜	shih <sup>4</sup> —to be fond of.	假	chia <sup>3</sup> —false; unreal. To pretend. To borrow. If.
引領	yin-ling <sup>3</sup> —to stretch out the neck,—in expectation.	自強	tzu-ch'iang <sup>2</sup> —to exert oneself; to make oneself strong.
倘	t'ang <sup>2</sup> —if; in the event of.	積弱	chi-jo <sup>4</sup> —decrepit; weak.
拏	na <sup>2</sup> —to grasp; to seize.	法律	fa-lü <sup>4</sup> —laws.
堯	yao <sup>1</sup> —eminent. Name of the legendary Emperor 唐帝堯 T'ang-ti-yao (B. C. 2357-2255).	自由	tzu-yu <sup>2</sup> —liberty; freedom.
宮	kung <sup>1</sup> —a palace; a dwelling.	風俗	feng <sup>1</sup> -su—customs; usages.
逼	pi <sup>1</sup> —to urge; to compel; to oppress.	社	she <sup>4</sup> —an altar; a village. A society.
篡	ts'uan <sup>4</sup> —to rebel. To usurp the throne.	社會	she <sup>4</sup> -hui—society.
氏	shih <sup>4</sup> —family; a clan. A person	進步	chin-pu <sup>4</sup> —progress.
孰	shu <sup>2</sup> —who? which? what?	積久	chi-chiu <sup>3</sup> —for a long time.
鞭	pien <sup>1</sup> —a whip.	發明	fa-ming <sup>2</sup> —to bring to light; to invent.
測	ts'e <sup>4</sup> (858)—to fathom; to estimate.	萬物	wan-wu <sup>4</sup> —all things; nature.
		生存	sheng-ts'un <sup>2</sup> —in life; alive.

## TRANSLATION

- I. If (there should be) any one who dies on account of his wounds, a gratuity of one hundred taels will be given out of compassion (for his family).

2. If he fraudulently states them to be less than they really are, an inquiry being made and there being a conclusive proof, the goods will all be confiscated.
3. If you recognize the value of life, then you ought to make plans to get a livelihood.
4. If the said country be altogether without a consul, it is permitted to her to request the consul of another country to act on her behalf.
5. If he goes beyond the limit without reporting, he will be fined fifty taels for each day.
6. If these goods pay a further half duty, they may then be conveyed into the interior.
7. If there were one (prince) who did not find pleasure in killing men, all the people in the empire would look towards him eagerly (lit. with outstretched necks).
8. If he is not willing.
9. If they dare to disobey intentionally (故違), I certainly shall proceed to arrest and punish them.
10. If I have any error, people are sure to know it.
11. If the will be set upon charity.
12. If it can be so.
13. If he had taken up his residence in the palace of Yao, and had applied pressure to the son of Yao, it would have been an act of usurpation.
14. If Kuan knew the rules of propriety, who does not know them?
15. The Master said, "If the search for riches were sure to be successful, though I should become a groom with whip in hand (to get them), I still would try it."
16. The Master said, "If (a man) have abilities as admirable as those of the duke of Chou, yet if he be proud and niggardly, those other things are not worth being looked at."

17. If Heaven sent down a pearl rain.
18. If something unexpected should happen.
19. If you were in my place (地處) what would you do?
20. If among the things which man likes there were nothing which he liked more than life, why should he not use every means (凡) by which he could preserve it (得生者)?
21. If there be no profit and the capital be exhausted, then it is necessary to make a loan to help out.
22. If thirty years ago (we) had energetically aimed to be strong, China would not have become so weak.
23. How is liberty possible, if the laws be not strictly observed?
24. How can society make (any) progress, if the customs be not improved.
25. If the use of fire had not been discovered for a long time, there would have been no way (無自) for mankind's industries to spring up.
26. If there were in nature no struggle for existence (爭), life would not be possible.
27. If (men) do what is not good, the blame cannot be imputed to their natural powers (lit. ability).



## LESSON XIX.

## 1.

聊齋誌異

## 妖術（續）

公方駭。鬼則彎矢。公以劍撥矢。矢墮。欲擊之。則又彎矣。公急躍避。矢貫於壁。戰戰有聲。鬼怒甚。拔佩刀揮如風。望公力劈。公猱進。刀中庭石。石立斷。公出其股間。削鬼中踝。鏗然有聲。鬼益怒。吼如雷。轉身復剝。公又伏身入。刀落斷公裙。公已及脅下。猛斫之。亦鏗然有聲。鬼仆而僵。公亂擊之。聲硬如杵。燭之。則一木偶。高大如人。弓矢尙纏腰際。刻畫猙獰。劍擊處皆有血。公因秉燭待旦。方悟鬼物皆卜人遣之。欲致人於死。以神其術也。次日偏告交知。與共詣卜所。卜人遙見公。瞥不可見。或曰。此翳形術也。犬血可破。公如言。戒備而往。卜人又匿如前。急以犬血沃立處。但見卜人頭面。皆爲犬血模糊。目灼灼如鬼立。乃執付有司而殺之。



## Vocabulary.

彎 *wan*<sup>1</sup>—to curve; to bend.

彎矢 *wan-shih*<sup>1</sup>—to discharge an arrow.

撥 *po*<sup>1</sup>—to get rid of; to send away.

墮 *to*<sup>4</sup>—to fall down; to slide.

躍 *yo*<sup>4</sup> (*yao*<sup>1</sup>)—to skip; to leap.

躍避 *yao-pi*<sup>4</sup>—to avoid by leaping.

貫 *kuan*<sup>4</sup>—to string; to pierce.

戰戰 *chan-chan*<sup>4</sup>—to tremble (here of an arrow that stuck into the wall).

拔刀 *p'ei-tao*<sup>1</sup>—a sword.

劈 *p'i*<sup>1</sup> (158)—to split open.

猱 *jou*<sup>2</sup> (*nao*<sup>2</sup>)—a long yellow-haired monkey.

猱進 *jou*<sup>2</sup>-*chin*—to duck; to dodge.

股 *ku*<sup>3</sup>—the thighs; the haunches.

削 *hsiao*<sup>1</sup> (124)—to cut; to pare.

踝 *hua*<sup>2</sup> (*huai*<sup>2</sup>)—the ankle.

鏗 *k'eng*<sup>1</sup>—to strike. The sound of a ringing blow.

吼 *hou*<sup>3</sup>—the roar of animals.

剝 *to*<sup>4</sup> (216 A)—to chop; to mince.

雷 *lei*<sup>2</sup>—thunder.

伏身 *fu-shen*<sup>1</sup>—to conceal oneself; to throw oneself down.

落 *lo*<sup>4</sup> (*lao*<sup>4</sup>)—to fall down. To settle down.

裙 *ch'ün*<sup>2</sup> (678)—a skirt; a coat.

脅 *hsieh*<sup>2</sup>—the ribs; the sides.

猛 *meng*<sup>3</sup> (605)—fierce; violent; cruel.

斫 *che*<sup>1</sup>—to cut; to chop off.

仆 *fu*<sup>4</sup> (119)—to fall prostrate.

僵 *chiang*<sup>1</sup> (812)—stiff; rigid.

硬 *ying*<sup>4</sup>—hard; strong.

柝 *t'o*<sup>4</sup>—a watchman rattle.

際 *chi*<sup>4</sup> (515)—a border; a juncture.

刻 *k'o*<sup>1</sup>—to carve; to cut.

畫 *hua*<sup>4</sup>—to draw; to paint.

獬 *cheng*<sup>1</sup> (413)—a fabulous creature with five tails and a horn.

獬獬 *cheng-neng*<sup>2</sup> — horrid; hideous.

秉 *ping*<sup>3</sup>—to grasp; to hold.

秉燭待旦 *ping-chu-tai-tan*<sup>4</sup> —to hold a candle in one's hand until dawn.

致 *chih*<sup>4</sup>—here: to cause; to bring about.  
 神 *shen*<sup>2</sup>—here: to express; to manifest.  
 徧 *p'ien*<sup>4</sup> (566)—everywhere; all-round.  
 詣 *i*<sup>4</sup>—to go to; to reach.  
 遙 *yao*<sup>2</sup> (658)—distant; remote.  
 瞥 *p'ieh*<sup>1</sup>—to glance at.  
 翳 *i*<sup>1</sup> (403)—to screen; to shade.  
 翳形 *i-hsing*<sup>2</sup>—to vanish.  
 翳形術 *i-hsing-shu*<sup>4</sup>—the power of rendering oneself invisible.

犬 *ch'üan*<sup>3</sup>—the dog.  
 戒 *chieh*<sup>4</sup>—to take precautions. To warn; to avoid.  
 戒備 *chieh-pei*<sup>4</sup>—to prepare; to procure  
 模 *mu*<sup>2</sup> (*mo*<sup>2</sup>) (453)—a pattern; a model.  
 糊 *hu*<sup>2</sup> (705)—paste. Muddled; blurred.  
 模糊 *mu*<sup>2</sup>-*hu*—blurred; indistinct.  
 灼 *shao*<sup>2</sup> (*shuo*<sup>2</sup>) (231)—to burn; luminous.  
 執 *chih*<sup>2</sup>—to hold; to seize.  
 有司 *yu-ssu*<sup>1</sup>—civil authorities.

## TRANSLATION.

### Magical Arts (*continued*)

Yü was startled, and the demon discharged an arrow. Yü warded off the arrow with his sword, and it dropped. Yü was going to strike the demon, who discharged another arrow. Yü quickly jumped aside to avoid it, and the arrow struck the wall where it stuck quivering (戰戰有聲). The demon became furious, pulled out his sword and whirled it like the wind intending to give him a tremendous blow. Yü ducked, and the sword struck the stone ledge cutting it in two. Yü sprang between the demon's legs and began hacking at his ankles. There was the sound of ringing blows. The demon, still more furious, roared like thunder and turned round to chop again at Yü. The latter again crouched and passed between the demon's legs. The blade fell and cut off a piece of Yü's skirt. Yü reached its side and

hacked fiercely with the same ringing sound, and the demon fell down and became rigid. Yū hit at it wildly, and it sounded hard like a watchman's rattle. Turning the light on (he found) it was a wooden idol as tall as a man, with a bow and arrows attached to the waist, and carved and painted in a hideous fashion. Wherever the sword had struck, there was blood. Yū held the candle in his hand till dawn, and then (方) he realized that the demons were all (皆) sent by the diviner, intending to bring about his death and so manifest his own magic art. The next day Yū told the story to all his friends (交知) and went with them to the diviner's house. The latter saw him coming from a distance and made himself invisible. Some one said this was a trick of rendering oneself invisible, and the charm could be dispelled (破) with dog's blood. Yū accordingly (如言) procured some dog's blood and went back (to the diviner's house). Again the diviner disappeared as before, but Yū scattered the blood on the place where he had been standing. The diviner's head and face appeared blurred with blood, his eyes glaring like a demon's. Thereupon (乃) they seized him and turned him over to the civil authorities who put him to death.

# 法律適用條例

## 第一章

### 總綱

第一條 依本條例適用外國法時。其規定有背於中國公共秩序。或善良風俗者。仍不適用之。

第二條 依本條例適用當事人本國法時。其當事人有多數之國籍者。依最後取得之國籍。定其本國法。但依國籍法應認爲中國人者。依中國之法律。

當事人無國籍者。依其住所地法。住所不明時。依其居所地法。當事人本國內各地方法律不同者。依其所屬地方之法。



## Vocabulary.

法律 *fa-lü<sup>4</sup>*—laws; statutes.適用 *shih<sup>4</sup>-yung*—to apply.條例 *t'iao<sup>2</sup>-li* — rules; regulations.第一 *ti-i<sup>1</sup>*—the first.章 *chang<sup>1</sup>*—here: the chapter.綱 *kang<sup>1</sup>* (592)—a law; a bond; a tie.總綱 *tsung-kang<sup>1</sup>* — general provisions.依 *i<sup>1</sup>* (367)—according to; in accordance with.規 *kuei<sup>1</sup>*—law; rule; custom; usage.規定 *kuei-ting<sup>4</sup>*—to define; to fix; stipulations.背 *pei<sup>4</sup>* (321)—the back; behind. *To violate.*公共 *kung-kung<sup>4</sup>* — public; common.秩 *chih<sup>4</sup>* — decorum; orderliness.序 *hsü<sup>4</sup>*—series; precedence; a preface.秩序 *chih<sup>4</sup>-hsü*—order.風俗 *feng<sup>1</sup>-su* — common customs; usages.仍 *jeng<sup>2</sup>*—again. Still; yet.二 *erh<sup>4</sup>*—two; the second.當事人 *tang-shih-jen<sup>2</sup>*—party concerned.國籍 *kuo-chi<sup>2</sup>*—nationality.取得 *ch'ü-te<sup>2</sup>*—to acquire.國籍法 *kuo-chi-fa<sup>2</sup>*—the laws of nationality.住 *chu* (81) — to stop; to abide; to dwell.住所 *chu-so<sup>2</sup>* — a dwelling place; domicile (*Domicilium*).居所 *chü-so<sup>2</sup>*—place of residence (*Habitatio*).地方 *ti<sup>4</sup>-fang*—a place; a locality.地方法律 *ti-fang-fa-lü<sup>4</sup>*—the law of locality.

## TRANSLATION.

## RULES FOR THE APPLICATION OF LAWS.

## Chapter I

## General provisions.

**Article 1.** When according to (依) these rules a foreign law is to be applied, its application is nevertheless forbid-



den (仍不適用之) if it contravenes (有背) the public order or good morals of China.

**Article 2.** When (時), according to these rules, the national law of the party (當事人) is to be applied, his national law (本國法), if he (其當事人) has had more than one nationality, is determined (定) according to his nationality last acquired (最後取得). If, according to the laws of nationality, he should be recognised as a Chinese subject, the Chinese law shall be applied.

If the party has no nationality, the law of his domicile (住所地法) shall be applied, and if his domicile is unknown (不明), the law of his place of residence (居所地法) shall be applied.

If, in the country of the party, the laws of different localities are different (不同) the law of the locality to which he belongs (所屬地方) shall be applied.

### 3.

#### Grammatical section.

#### THE PURPOSIVE PARTICLES.

The particles that indicate purpose are :

以 <sup>i<sup>3</sup></sup>, 爲 <sup>wei<sup>4</sup></sup>, 而 <sup>erh<sup>2</sup></sup>, 俾 <sup>pei<sup>1</sup></sup>, 以期 <sup>i-ch'i<sup>4</sup></sup>,  
以便 <sup>i-pien<sup>4</sup></sup>, 以資 <sup>i-tzu<sup>1</sup></sup>.

## Examples of using the purposive particles.

1. 隱居以求其志。行義以達其道。吾  
 聞其語矣。未見其人也。 2. 百工居肆。  
 以成其事。君子學以致其道。 3. 訓子  
 弟。以禁非爲。 4. 子曰。志士仁人無求  
 生以害仁。有殺身以成仁。 5. 爲國致  
 命。 6. 子曰。古之學者爲己。今之學者  
 爲人。 7. 子路曰。衛君待子而爲政。 8.  
 焉知賢才而舉之。 9. 俾免沿途阻滯。  
 10. 將此物附送。俾得交還失主。 11. 以  
 期得實。 12. 以期妥善。 13. 以便照辦。  
 14. 以資鼓勵。

## Vocabulary.

隱	<i>yin</i> <sup>3</sup> (381)—to conceal. Retired. Obscure; secret.	沿	<i>yen</i> <sup>2</sup> (719)—to follow; to continue.
肆	<i>ssu</i> <sup>4</sup> —here: a shop.	途	<i>t'u</i> <sup>2</sup> —a road; a path.
訓	<i>hsün</i> <sup>4</sup> —to teach; to ad- monish.	沿途	<i>yen-t'u</i> <sup>2</sup> —along the road.
子弟	<i>tzu-ti</i> <sup>4</sup> —young people; juniors.	滯	<i>chih</i> <sup>4</sup> —to impede; to obstruct.
非爲	<i>fei-wei</i> <sup>2</sup> —wrong doing.	阻滯	<i>tsu</i> <sup>3</sup> - <i>chih</i> —to impede; to hinder.
志	<i>chih</i> <sup>4</sup> —will; resolution; aim.	失主	<i>shih-chu</i> <sup>3</sup> —the loser.
求生	<i>ch'iu-sheng</i> <sup>1</sup> —to seek to live.	勵	<i>li</i> <sup>4</sup> (577)—to encourage; to incite.
衛	<i>wei</i> <sup>4</sup> —here: name of an ancient feudal State.	鼓勵	<i>ku-li</i> <sup>4</sup> —to encourage.

## TRANSLATION.

1. Living in retirement to study their aims, and practising righteousness to carry out their principles (道),—I have heard these words, but I have not seen such men.
2. Artisans dwell in their shops in order to accomplish their work. The superior man learns in order to carry out (致) his principles.
3. To instruct the young in order to prevent wrong doing.
4. The master said, "The determined scholar (志士) and the man of perfect virtue (仁人) will not seek to live at the expense (lit. in order to) of injuring their virtue. They will even sacrifice their lives (殺身) in order to preserve their virtue complete.
5. To die (致命) for one's country.
6. The Master said, "In ancient times men learned for themselves (for their own improvement). Now-a-days men learn for other men (for the approbation of others)
7. Tzu-lu said (to Confucius), "The ruler of Wei has been waiting for you (子) in order to administer the government.
8. How shall I know the men of virtue (賢) and talent (才) so that I may raise them to office?
9. In order to avoid obstruction on the way.
10. I send this object herewith in order that it may be returned to the loser.
11. In order to get at the truth.
12. In order that matters may be properly arranged.
13. In order to act accordingly.
14. For the sake of encouragement.

## 1.

## 聊齋誌異

## 勞山道士

邑有王生。行七。故家子。少慕道。聞山多仙人。負笈往遊。登一頂。有觀宇。甚幽。一道士坐蒲團上。素髮垂頸。而神觀爽邁。叩而與語。理甚元妙。請師之。道士曰。恐矯情不能作苦。答言能之。其門人甚衆。薄暮畢集。王俱與稽首。遂留觀中。凌晨。道士呼王去。授以斧。使隨衆採樵。王謹受教。過月餘。手足重繭。不堪其苦。陰有歸志。一夕歸。見二人與師共酌。日已暮。尙無燈燭。師乃剪紙如鏡。黏壁間。俄頃。月明輝壁。光鑑毫芒。諸門人環聽奔走。一客曰。良宵勝樂。不可不同。乃於案上取壺酒。分資諸徒。且囑盡醉。王思七八人。壺酒何能徧給。遂各覓盞。盂競飲先釂。惟恐樽盡。而往復挹注。竟不少減。心奇之。

(未完)



## Vocabulary.

勞山 *lao-shan*<sup>1</sup>—the name of a mountain

邑 *i*<sup>4</sup>—a city; a village.

行 *hang*<sup>2</sup>—a row; a line; a series.

行七 *hang-ch'i*<sup>1</sup>—the 7th son.

故家 *ku-chia*<sup>1</sup>—an old family.

慕 *mu*<sup>1</sup>—to love; to long for.

道 *tao*<sup>4</sup>—here: Taoism.

仙 *hsien*<sup>1</sup> or 仙人 *hsien-jen*<sup>2</sup>—genii; "immortals" of Taoism,—those who by a process of physical and mental refinement have succeeded either in deferring death or in becoming altogether exempt from dissolution.

笈 *chi*<sup>2</sup> (218)—a box; a satchel.

頂 *ting*<sup>3</sup> (2)—the top.

宇 *yü*<sup>3</sup> (30)—the canopy of heaven. To shelter.

觀宇 *kuan-yü*<sup>3</sup>—a Taoist temple.

幽 *yu*<sup>1</sup>—dark; lonely; secluded.

蒲 *p'u*<sup>2</sup> (597)—a kind of rush from which mats are made.

團 *t'uan*<sup>2</sup>—a sphere; a mass; a lump.

蒲團 *p'u-t'uan*—rush mats for kneeling on in temples.

素 *su*<sup>4</sup>—white; plain.

髮 *fa*<sup>3</sup>—the hair.

神觀 *shen-kuan*<sup>1</sup>—manner and aspect.

邁 *mai*<sup>4</sup>—to surpass; to excel.

爽邁 *shuang-mai*<sup>4</sup>—vigorous; energetic.

叩 *k'ou*<sup>4</sup> (694)—to salute by prostration and knocking the head; to kotow.

元妙 *yüan-miao*<sup>4</sup>—abstruse; mystic.

嬌 *chiao*<sup>1</sup> (583)—delicate; petted.

惰 *to*<sup>1</sup> (179)—lazy; idle.

作苦 *tso-k'u*<sup>3</sup>—to live austere-ly; to endure hardships.

門人 *men*<sup>2</sup>-*jen*—a disciple.

薄 *po*<sup>2</sup>—thin; indifferent. To reach.

暮 *mu*<sup>4</sup> (453)—evening; sunset.

薄暮 *po-mu*<sup>4</sup>—near evening.

畢 *pi*<sup>4</sup>—to finish. All; together.

稽 *chi*<sup>1</sup>—to examine; to investigate. Read *ch'i*<sup>2</sup>—to prostrate oneself.

稽首 *ch'i-shou*<sup>2</sup>—to knock the ground with the head.

留 *liu*<sup>2</sup>—to keep; to leave.

凌 *ling*<sup>2</sup> (543)—ice; pure. To insult. To advance.



**凌晨** *ling-ch'en<sup>2</sup>*—early in the morning.

**授** *shou<sup>4</sup>* (410)—to give; to transmit.

**斧** *fu<sup>3</sup>* (530)—an axe; a hatchet.

**採** *ts'ai<sup>3</sup>* (488)—to pick; to gather.

**樵** *ch'iao<sup>2</sup>* (56)—fuel.

**受教** *shou-chiao<sup>4</sup>*—to receive instruction; to obey instruction.

**謹** *chin<sup>3</sup>* (106)—cautious; respectful.

**繭** *chien<sup>3</sup>*—the cocoon of the silk worm. *Corn; callosity.*

**手足重繭** *shou - tsu - chung-chien<sup>3</sup>*—hands and feet badly chapped or blistered.

**堪** *k'an<sup>1</sup>*—to bear; to sustain; to be capable.

**志** *chih<sup>4</sup>* (65)—will; resolution; aim.

**歸志** *kuei-chih<sup>4</sup>*—to have intention to return home.

**夕** *hsi<sup>2</sup>*—evening.

**酌** *cho<sup>2</sup>*—here: to drink wine.

**剪** *chien<sup>3</sup>* (620)—to cut with scissors.

**鏡** *ching<sup>4</sup>* (94)—a mirror.

**黏** *nien<sup>2</sup>*—paste; sticky; to paste.

**俄頃** *o-ch'ing<sup>2</sup>*—in a moment.

**輝** *hui<sup>1</sup>*—bright; shining; to shine.

**鑑** *chien<sup>4</sup>* (608)—a mirror; to glance at; to see.

**毫** *hao<sup>2</sup>*—long soft hair; trifling; minute.

**芒** *mang<sup>2</sup>* (646)—the awn of grain; a sharp point.

**毫芒** *hao-mang<sup>2</sup>*—a hair.

**環** *huan<sup>2</sup>* (371)—a ring; to surround.

**奔走** *pen-tsou<sup>3</sup>*—to hurry off; to travel quickly.

**宵** *hsiao<sup>1</sup>* (124)—night; dark.

**賚** *lai<sup>4</sup>*—to give; to bestow.

**徒** *t'u<sup>2</sup>*—a servant; a disciple.

**囑** *chu<sup>3</sup>* (788) to bid; to order.

**醉** *tsui<sup>4</sup>* (14)—drunk.

**覓** *mi<sup>4</sup>*—to seek.

**盎** *ang<sup>4</sup>*—a basin.

**盂** *yü<sup>2</sup>* (30)—a cup.

**盎盂** *ang-yü<sup>2</sup>*—a bowl; a cup.

**酌** *chüeh<sup>4</sup>* (*chiao<sup>4</sup>*) (851)—to drain a goblet.

**競** *ching<sup>4</sup>*—to wrangle; to emulate.

**樽** *tsun<sup>1</sup>* (783)—a wine-jar; a goblet.

挹 <i>i<sup>4</sup></i> (314)—to bale out; to pour.	少減 <i>shao-chien<sup>3</sup></i> — to lessen; to diminish.
挹注 <i>i-chu<sup>4</sup></i> —to pour out.	奇 <i>ch'i<sup>2</sup></i> —wonderful; to ad- mire.

## TRANSLATION.

### The Taoist Priest of Lao-shan Mountain.

In (our) village lived a man named Wang, the seventh son of an old family. From youth he had been interested in Taoism, and hearing that on Lao-shan mountain there were many immortals, he shouldered his pack and set out to make the journey (thither). He ascended a peak where there was a secluded monastery. (There he found) sitting on a mat, a monk with long white hair reaching to his neck, a man of very vigorous aspect. Wang bowed low and said, "The principles (of Taoism) are very mystic. I would beg you to teach them to me." The priest replied, "I fear you are too delicate and indolent and would not be able to endure the hardships". Wang assured him that he could. The disciples of the monk were very many in number. Near evening they all assembled together. Wang kotowed to them all, and was allowed to remain in the monastery.

Early the next morning the priest called Wang, gave him an axe, and bade him go with the others to gather fuel. Wang obeyed the instructions respectfully. A month passed. His hands and feet were badly calloused, and further hardship became unbearable to him, so he secretly decided to return home.

One evening, on his return to the monastery, he saw two people drinking with his master. The sun had already set but no lamp or candles were lighted. The priest had cut a

piece of paper like a mirror, (如鏡) and pasted it on the wall. In a moment the moonlight shone on the wall so brightly that one could see every hair. The disciples were around them, bustling about and waiting upon them. One of the guests said, "The surpassing joy (勝樂) of this lovely night must be (不可不) shared by all." Then (乃) he took a kettle of wine from the table and presented it to the disciples bidding them drink their fill. Wang thought to himself, "How can a kettle of wine be enough (徧給) for seven or eight people?" Thereupon (遂) they all sought cups and bowls and raced to drain their goblets for fear the wine-pot should be emptied. But again and again (往復) wine was poured out, and to his surprise (心奇之) it never seemed to grow less.

*(to be continued)*

## 法律適用條例 (續)

第三條 外國法人經中國法認許成立者。以其住所地法爲其本國法。

第四條 依本條例適用當事人本國法時。如依其本國法應適用中國法者。依中國法。

## 第二章

關於人之法律。

第五條 人之能力。依其本國法。

外國人依其本國法爲無能力。而依中國法爲有能力者。就其在中國之法律行爲視爲有能力。但關於依親族法繼承法及在外國不動產之法律行爲。不在此限。

有能力之外國人。取得中國國籍。依中國法爲無能力時。仍保持其固有之能力。

## Vocabulary.

法人	<i>fa-jen<sup>2</sup></i> — the juridical person.	法律行爲	<i>fa-lü-hsing-wei<sup>2</sup></i> — juridical acts; legal acts.
許	<i>hsi<sup>3</sup></i> — to promise; to agree to.	親族法	<i>ch'in-tsu fa<sup>3</sup></i> — the family law.
認許	<i>jen-hsü<sup>3</sup></i> — to recognize.	繼	<i>chi<sup>4</sup></i> (882) — to connect; to continue.
成立	<i>ch'eng-li<sup>4</sup></i> — to establish; to complete.	繼承	<i>chi-ch'eng<sup>2</sup></i> — succession.
關於	<i>kuan<sup>1</sup>-yü</i> — regarding; concerning.	繼承法	<i>chi-ch'eng-fa<sup>3</sup></i> — the law of succession.
能力	<i>neng<sup>2</sup>-li</i> — capacity (legal qualifications).	不動產	<i>pu-tung-ch'an<sup>3</sup></i> — immovables.
就	<i>chiu<sup>4</sup></i> — here: regarding; concerning.	限	<i>hsien<sup>4</sup></i> — a limit; a boundary.
行爲	<i>hsing-wei<sup>2</sup></i> — conduct; actions.	固有	<i>ku-yu<sup>3</sup></i> — original.

## TRANSLATION.

RULES FOR THE APPLICATION OF LAWS. (*continued*)

**Article 3.** The national law of a foreign juridical person whose existence (lit. establishing **成立者**) is recongnized by Chinese law is (**爲**) the law of his domicile.

**Article 4.** When (**時**), according to these rules, the national law of the party is to be applied, and according to his national law Chinese law should be applied, then the Chinese law shall be used.

## Chapter II.

## Laws relating to persons.

**Article 5.** The capacity of a person is governed by his national law.



A foreigner who has no capacity according to his national law, but (而) has it according to the law of China, is considered (爲) to have capacity in regard to his juridical acts in China, excepting (不在此限) in such cases as concern family law and the law of succession and those affecting immovables situate abroad.

A foreigner who has capacity, but, on acquiring (取得) Chinese nationality, according to Chinese law is considered to have no capacity, still (仍) retains his original capacity.

### 3.

## Grammatical section.

### THE INITIAL PARTICLES (起語字 *ch'i-yü-tzu'*)

In the Wenli style the beginning of a new sentence or of a demonstration of some thesis often opens with so called "initial" particles which have no individual meaning, indicating only the beginning of a new clause and sometimes imparting to a sentence a character of generality.

These particles are:

夫 *fu'*, 今 *chin'*, 蓋 *kai'*, 今夫 *chin-fu'*, 且夫 *ch'ieh-fu'*.

## Examples of using the initial particles.

天<sup>1</sup>之公例也。人<sup>2</sup>夫仁者。已欲立而立人。已欲達而達  
 猶火也。弗戢將自焚也。天下無敵焉。夫兵<sup>3</sup>  
 可謂具臣矣。蓋<sup>4</sup>上世嘗有不葬其親  
 者。蓋<sup>5</sup>有非常之功。必待有非常之人  
 者。今夫天下之人牧。未有不嗜殺人者  
<sup>6</sup>之。今夫水。搏而躍之。可使過顙。激而行  
<sup>7</sup>之。可使在山。是豈水之性哉。且夫水<sup>8</sup>  
 之積也不厚。則負大舟無力。且夫強<sup>9</sup>  
 國之道。以兵爲本。且夫優勝劣敗者。<sup>10</sup>  
 天<sup>11</sup>之公例也。

## Vocabulary.

弗	<i>fu</i> <sup>4</sup> —not.	人牧	<i>jen-mu</i> <sup>4</sup> a shepherd of the people; a ruler.
戢	<i>ch'i</i> <sup>4</sup> (631)—to put away weapons; to stop.	搏	<i>po</i> <sup>2</sup> —to seize; to strike.
葬	<i>tsang</i> <sup>4</sup> —to bury.	顙	<i>sang</i> <sup>3</sup> (533)—the forehead.
非常	<i>fei-ch'ang</i> <sup>2</sup> —unusual.	激	<i>chi</i> <sup>1</sup> —to rouse; to stimulate. <i>To dam.</i>
牧	<i>mu</i> <sup>4</sup> —to tend cattle; to pasture. A shepherd.	舟	<i>chou</i> <sup>1</sup> —a boat.

## TRANSLATION.

1. The man of perfect virtue, wishing to be established himself, seeks (also) to establish others; wishing to be enlarged himself, he seeks (also) to enlarge others.

2. When the prince is merciful, the country has no enemies.
3. War is like fire,—if not stopped, it will spread itself.
4. As to Yu and Ch'iu, they may be called ordinary ministers  
(具臣).
5. In the most ancient times there were some who did not  
inter their parents.
6. For an extraordinary deed an extraordinary man is needed.
7. Among the shepherds of men throughout the empire there  
is not one who does not find pleasure in killing men.
8. By striking water and causing it to leap up, you may make  
it go over your forehead, and, by damming and lead-  
ing it, you may force it up a hill;—but are such move-  
ments according to the nature of water?
9. If the water is not deep, it cannot carry a large boat.
10. The policy of a strong state is based on military force.
11. It is the law of nature (lit. heaven) that the strongest win,  
and the weakest lose.

## LESSON XXI.

## 1.

聊齋志異

勞山道士 (續)

俄一客曰。蒙賜月明之照。乃爾寂飲。何不呼嫦娥來。乃以箸擲月中。見一美人。自光中出。初不盈尺。至地。遂與人等。纖腰秀項。翩翩作霓裳舞。已而歌曰。仙仙乎。而還乎。而幽我於廣寒乎。其聲清越。烈如簫管。歌畢。盤旋而起。躍登几上。驚顧之間。已復爲箸。三人大笑。又一客曰。今宵最樂。然不勝酒力矣。其餞我於月宮可乎。三人移席。漸入月中。衆視三人。坐月中飲。鬚眉畢見。如影之在鏡中。移時月漸暗。門人然燭來。則道士獨坐而客杳矣。几上看核尙存。壁上月。紙圓如鏡而已。道士問衆飲足乎。曰足矣。足宜早寢。勿悞樵蘇。衆諾而退。王竊忻慕。歸念遂息。又一月。苦不可忍。而道士並不傳教一術。心不能待。辭曰。弟子數百里受業仙師。縱不能得長生術。或小有傳習。亦可慰求教之心。今閱兩三月。不過早樵而暮歸。弟子在家。未諳此苦。(未完)

## Vocabulary.

乃爾 *nai-erh<sup>3</sup>*—just that way; thus. But.

寂 *chi<sup>4</sup>*—still; solitary.

娥 *e<sup>2</sup>* (338)—fair; beautiful.

嫦 *ch'ang<sup>2</sup>* or 嫦娥 *ch'ang-e<sup>2</sup>*

—the wife of Hou-I, a legendary chieftain, who is said to have stolen from her husband the drug of immortality and to have fled with it to the moon, where she was changed into a toad.

擲 *chih<sup>4</sup>*—to throw; to fling away.

美人 *mei<sup>3</sup>-jen*—a beauty.

纖 *hsien*—small; fine: delicate.

秀 *hsiu<sup>4</sup>*—beautiful; refined.

項 *hsiang<sup>4</sup>*—here: the nape of the neck.

翩 *p'ien<sup>1</sup>* (566)—to flutter.

翩翩 *p'ien-p'ien<sup>1</sup>*—fluttering; moving to and fro.

霓 *ni<sup>2</sup>* (*i<sup>2</sup>*)—colored clouds; rainbow.

裳 *shang<sup>1</sup>*—the clothes.

霓裳舞 *ni-shang-wu<sup>3</sup>*—the colored garment dance.

歌 *ko<sup>1</sup>* (699)—to sing.

廣 *kuang<sup>3</sup>*—broad; wide.

廣寒 *kuang-han<sup>2</sup>*—wide and cold, — the palace of the moon.

越 *yüeh<sup>4</sup>*—to pass over; to exceed.

清越 *ch'ing-yüeh<sup>4</sup>*—clear and shrill.

烈 *lieh<sup>4</sup>*—burning; fiery; ringing.

簫 *hsiao<sup>1</sup>*—a long flute

管 *kuan<sup>3</sup>* (751)—a reed; a tube; a flute.

盤 *p'an<sup>2</sup>* (569)—a plate; a dish. To coil up.

盤旋 *p'an<sup>2</sup>-hsüan*—to turn round.

躍登 *yüeh-teng<sup>1</sup>*—to jump on.

驚顧 *ching-ku<sup>4</sup>*—to eye in astonishment.

几 *chi<sup>1</sup>*—a small table.

其 *ch'i<sup>2</sup>*—here: an imperative particle.

餞 *chien<sup>4</sup>* (332)—to entertain a departing friend.

宮 *kung<sup>1</sup>*—a palace; a dwelling.

月宮 *yüeh-kung<sup>1</sup>*—the palace of the moon.

席 *hsi<sup>2</sup>*—a mat. An entertainment.

移席 *i-hsi<sup>2</sup>*—to change the place of entertainment.

鬚 *hsü<sup>1</sup>*—the beard and moustaches.

眉 *mei<sup>2</sup>*—the eyebrows.



影 *ying*<sup>3</sup>—here: to reflect.  
 畢見 *pi-chien*<sup>4</sup>—to see plainly.  
 移時 *i-shih*<sup>2</sup>—after a while.  
 暗 *an*<sup>4</sup>—dark; gloomy.  
 然 *jan*<sup>2</sup> (459)—to light a fire.  
 杳 *miao*<sup>3</sup>—dark; to disappear.  
 肴 *yao*<sup>2</sup> (*hsiao*<sup>2</sup>) — sacrificial meats; delicacies.  
 肴核 *yao-ho*<sup>2</sup>—food arranged for offering to the gods; delicacies.  
 存 *ts'un*<sup>2</sup>—to keep; to preserve; to be in ex'tence.  
 圓 *yüan*<sup>2</sup> (760)—round.  
 悞 *wu*<sup>4</sup> (761)—to neglect; to delay.  
 樵蘇 *ch'iao-su*<sup>1</sup> — to gather fuel.  
 諾 *no*<sup>4</sup>—to respond; to promise.

竊 *ch'ieh*<sup>4</sup>—to steal. Furtively. A term of self-depreciation used in petitions, etc.  
 忻 *hsin*<sup>1</sup>—joy; delight; to rejoice.  
 忻慕 *hsin-mu*<sup>4</sup>—to be pleased with.  
 忍 *jen*<sup>3</sup> (222)—to endure; to bear.  
 弟子 *ti-tzu*—a disciple.  
 受業 *shou-yeh*<sup>4</sup>—to receive instructions.  
 縱 *tsung*<sup>4</sup>—to be lenient; to yield to; to tolerate. Read *tsung*<sup>3</sup>—although; even if.  
 長生術 *ch'ang-sheng-shu*<sup>4</sup> — the secret of immortality.  
 傳習 *ch'uan-hsi*<sup>2</sup>—to instruct in.  
 慰 *wei*<sup>4</sup>—to quiet; to sooth.  
 諳 *an*<sup>4</sup>—skilled in; acquainted with.

## TRANSLATION

The Taoist Priest of Lao-shan Mountain (*continued*).

Suddenly one of the guests said, "We sit here enjoying the moonlight. But we drink alone. Why not call up Ch'ang-E?" Whereupon (乃) he threw a chopstick into the moon, and they saw a beautiful girl coming forth from the light,—at first (初) not more than a foot high; but on touching the ground she became as tall as a man. She had a slender waist and a beautiful neck and fluttered gracefully in the "Colored

Garment" dance. When the dance was finished (已), she sang, "Fairies! Fairies! Do you return? Do you intend to send me (back) to my (lonely) palace of the moon?" Her voice was clear sonorous and ringing like a flute. At the end of the song (歌畢) she turned round, jumped up on the table and before the astonished eyes of all, became again a chopstick. The three friends laughed loudly.

Another guest said, "This evening we are very happy, but we have drunk enough. Let us take a parting drink in the palace of the moon!" So the three moved their feast, and gradually (漸) walked into the moon, where all saw them sitting and drinking, their beards and eyebrows plainly seen as though reflected in a mirror. After a while the moon darkened. The disciples brought lighted candles, and found the priest sitting alone. The guests had disappeared. Viands were still upon the table. The moon on the wall was merely a paper,—round like a mirror. "Has everybody had enough to drink?" asked the priest. "Quite enough" replied the disciples. "In that case", (said the priest), "you had better retire early so as not to be late for the fuel gathering (to-morrow morning)". And so they retired. Wang was very much pleased, and all his longing for home was forgotten.

Another month passed, and the hardships became unbearable. Moreover (而) the priest had not taught him any magical skill, and he could stand it no longer (Therefore) he took his leave saying, "I have come many miles to receive your instructions. Though I cannot obtain the secret of immortality, still if I should receive instruction in some minor art, it also would satisfy my cravings for knowledge. In these two or three months just passed, there has been nothing but going out early to gather fuel and returning in the evening. At home I have not been accustomed to these hardships."

*(to be continued)*

## 法律適用條例 (續)

第六條 凡在中國有住所或居所之外國人。依其本國法。及中國法。同有

禁治產之原因者。得宣告禁治產。

第七條 前條規定。於準禁治產者適用之。

第八條 凡在中國有住所或居所之外國人。生死不明時。祇就其在中國之財產。及應依中國法律之法律關係。得依中國法爲死亡之宣告。

## Vocabulary.

禁治產 *chin-chih-ch'ar<sup>3</sup>—to interdict.*

原因 *yüan - yin<sup>1</sup> — reason ; cause.*

準 *chun<sup>3</sup>—to adjust. Exact; true.*

準禁治產 *chun-chin - chih-ch'an<sup>3</sup> — the quasi-interdiction.*

八 *pa<sup>1</sup>—eight.*

財產 *ts'ai<sup>2</sup>-ch'an — property.*

法律關係 *fa-li<sup>4</sup>-kuan-hsi—legal relations.*

宣告 *hsuan-kao<sup>4</sup>—to proclaim; to declare.*

## TRANSLATION

RULES FOR THE APPLICATION OF LAWS (*continued*).

**Article 6.** A foreigner who has his domicile or residence in China and, according to both (同) his national law and the law of China, has reasons (原因) to be interdicted may be declared as interdicted.

**Article 7.** The provision (規定) of the last preceding article is applicable to quasi-interdiction.

**Article 8.** When a foreigner who has his domicile or residence in China is not known to be alive or dead (生死不明), a declaration of death (死亡之宣告) may be made according to Chinese law only (祇) in respect to (就) his property in China and legal relations based on Chinese law.

## 3.

## Grammatical section.

THE FINAL PARTICLES (歇語字 *hsieh-yü-tzu*<sup>4</sup>)

The Wenli-style abounds with so called final particles. These particles usually have no individual meaning, and are used only to show the end of a clause, a pause or a respite in a sentence.

These particles are:

Siggle: 也 *yeh*<sup>3</sup>, 矣 *i*<sup>3</sup>, 焉 *yen*<sup>2</sup>, 耳 *erh*<sup>3</sup>, 爾 *erh*<sup>3</sup>,

夫 *fu*<sup>1</sup>, 已 *i*<sup>3</sup>,

Compound: 也已 *yeh-i*<sup>3</sup>, 已矣 *i-i*<sup>3</sup>, 矣夫 *i-fu*<sup>1</sup>, 已夫 *i-fu*<sup>1</sup>, 耳矣 *erh-i*<sup>3</sup>, 云爾 *yün-erh*<sup>3</sup>, 而已 *erh-i*<sup>3</sup>, 而已矣 *erh-i-i*<sup>3</sup>, 也已矣 *yeh-i-i*<sup>3</sup>, 已矣夫 *i-i-fu*<sup>1</sup>.

Of these particles **也** and **矣** are most frequently used, and the way of their use is so much alike that it is very difficult to establish a definite rule when one of the two is to be used or when the other. The explanations given on this subject by the Chinese teachers are very vague and unconvincing (examples 1, 2, 3, 4, 8, 9, 10)

**也** is often used in the middle of sentences, at the end of correlated clauses and also after individual words or expressions giving emphasis to them (ex. 5, 6, 7, 8, 32, 38).

**焉** is very similar to **也** and **矣**, but comparatively less used. Like **也**, it is found often at the end of correlated clauses (ex. 4, 11, 12, 14, 25, 26).

**焉** is also used in combination with the interrogative particles to complete interrogative clauses (see less. XXIII, grammatical section, ex. 7).

**耳** and **爾**, besides playing the part of final particles, at the same time mean: "simply", "only" (ex. 15, 16, 17, 18, 19, 20).

**夫** as a final particle has an exclamatory force giving a strong emphasis to the preceding sentence. (ex. 21, 22).

**已** gives a strong emphasis to the previous assertion (ex. 23).

**也已** and **已矣** greatly emphasize the preceding sentence,—“yes,” “indeed” (ex. 24, 25, 26, 27).

**矣夫** has an exclamatory force (ex. 28, 29, 30).

**已夫** gives emphasis to the preceding assertion (ex. 31).

**耳矣** and **云爾**, like **耳** and **爾**, mean: “simply”, “only” (ex. 32, 33, 34).





廷。便便言。唯謹爾。<sup>20.</sup>象往入舜宮。舜在牀琴。象曰。鬱陶思君爾。<sup>21.</sup>惟我與  
 爾。有是夫。<sup>22.</sup>率天下之人。而禍仁義者。必子之言夫。<sup>23.</sup>王之所大欲可知  
 已。<sup>24.</sup>可謂好學也已。<sup>25.</sup>四十五而無聞焉。斯亦不足畏也已。<sup>26.</sup>年四十  
 而見惡焉。其終也已。<sup>27.</sup>士見危致命。見得思義。祭思敬。喪思哀。其可已矣。  
<sup>28.</sup>苗而不秀者。有矣夫。秀而不實者。有矣夫。<sup>29.</sup>子曰。道其不行矣夫。<sup>30.</sup>今  
 日我疾作。不可以執弓。吾死矣夫。<sup>31.</sup>今亡已夫。<sup>32.</sup>人之易其言也。無責耳  
 矣。<sup>33.</sup>其爲人也。發憤忘食。樂以忘憂。不知老之將至云爾。<sup>34.</sup>子曰。若聖與  
 仁。則吾豈敢。抑爲之不厭。誨人不倦。則可謂云爾已矣。<sup>35.</sup>不過如此而已  
<sup>36.</sup>二者而已。<sup>37.</sup>君子於其言。無所苟而已矣。<sup>38.</sup>古之愚也直。今之愚也詐  
 而已矣。<sup>39.</sup>周之德。其可謂至德也已矣。<sup>40.</sup>日知其所亡。月無忘其所能。可  
 謂好學也已矣。<sup>41.</sup>子曰。不曰如之何。如之何者。吾未如之何也已矣。<sup>42.</sup>鳳  
 鳥不至。河不出圖。吾已矣夫。

## Vocabulary.

歇 *hsieh<sup>1</sup>*—to rest; to stop.  
 獲罪 *huo-tsui<sup>4</sup>*—to commit a crime.  
 禱 *tao<sup>3</sup>*—to pray.  
 自省 *tzu - hsing<sup>3</sup>*—introspection.  
 亡 *wu<sup>2</sup>*—not; without.  
 榮 *jung<sup>2</sup>*—honor; glory. Flourishing.  
 如之何 *ju-chih-ho<sup>2</sup>*—how?  
 黨 *tang<sup>3</sup>*—an association; a party; a faction.  
 沒世 *mo-shih<sup>4</sup>*—to die.  
 察 *ch'a<sup>2</sup>*—to examine into.  
 戲 *hsi<sup>4</sup>*—to play,—especially of theatrical performances. To jest; to sport.  
 世俗 *shih-su<sup>1</sup>*—contemporary and common.  
 爲市者 *wei-shih<sup>4</sup>-che*—the market dealer.  
 有司 *yu-ssu<sup>1</sup>*—the civil authorities.  
 舜 *shun<sup>4</sup>*—name of a legendary monarch of China (2255 to 2205 B.C.)  
 宗廟 *tsung-miao<sup>4</sup>*—the ancestral temple of an Imperial family.  
 廷 *t'ing<sup>2</sup>*—the audience-chamber; the Court.  
 朝廷 *ch'ao<sup>1</sup>-t'ing*—the Court.

便便言 *p'ien-p'ien<sup>2</sup>-yen*—to speak minutely on every point.  
 唯 *wei<sup>2</sup>*—only.  
 象 *hsiang<sup>4</sup>*—the elephant. Here name of a brother of the Emperor Shun.  
 牀 *ch'uang<sup>2</sup>*—a bed; a couch.  
 琴 *ch'in<sup>2</sup>*—the Chinese lute; to play the lute.  
 鬱 *yü<sup>4</sup>*—thickly wooded. Anxious; irritated.  
 陶 *t'ao<sup>2</sup>*—a kiln for making pottery. Mournful thought.  
 鬱陶 *yü-t'ao<sup>2</sup>*—anxiously.  
 率 *shuai<sup>4</sup>*—to lead. To follow; to obey.  
 祭 *chi<sup>4</sup>*—to sacrifice to the gods.  
 敬 *ching<sup>4</sup>*—reverent; respectful.  
 我疾作 *wo-chi-tso<sup>4</sup>*—I have become ill.  
 發憤 *fa-fen<sup>4</sup>*—to be roused to effort.  
 抑 *i<sup>4</sup>*—to restrain. Either; or. However.  
 倦 *chüan<sup>4</sup>*—tired; weary.  
 鳳 *feng<sup>4</sup>*—the male phoenix.  
 圖 *t'u<sup>2</sup>*—a map; a diagram. To plan; to scheme.

## TRANSLATION.

1. To see what is right and not to do (it) is want of courage.
2. He who offends against Heaven has none to whom he can pray.
3. Riches and honors are what men desire.
4. When we see men of worth we should think of equalling them. When we see men of a contrary character (不賢) we should turn inwards and examine ourselves.
5. And now there is not (such another).
6. With one like Tz'u, I can begin to talk about the odes.
7. While he (Confucius) lived, he was glorious. When he died, he was bitterly lamented. How is it possible to attain unto him?
8. The Master said, "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous. (斯 here is a consequential particle).
9. If a man in the morning hear the right way, he may die in the evening (without regret).
10. (If the son) for three years does not deviate from the way of his father, he may be called filial.
11. The superior man dislikes (the thought) of his name not being mentioned after his death.
12. When the multitude hates a man, it is necessary to examine into the case. When the multitude likes a man, it is necessary to examine into the case.
13. To have faults and not to reform them,—this, indeed, should be pronounced as having faults.
14. The faults of the superior man are like the eclipses of the sun and moon. He has faults, and all men see them.



15. What I said was only in sport.
16. I only (直) like the common music of the present day.
17. Of old time, the market dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them (治之).
18. Yao and Shun were just the same as other men.
19. When he (Confucius) was in the (prince's) ancestral temple, or in the Court, he spoke minutely on every point, but cautiously.
20. Hsiang went into Shun's palace, and there was Shun on his couch playing his lute. Hsiang said, "(I am come) simply because I was thinking anxiously about you".
21. It is only you and I who have attained unto this.
22. Your words would certainly lead (率) all men on to reckon benevolence and righteousness to be calamities.  
(禍 here is a verb: to reckon to be calamity; to curse).
23. What your Majesty greatly desires may be known.
24. (Of such a person) it may be said that he indeed loves to learn.
25. If he reaches the age of forty or fifty, and has not made himself heard of, then (斯) indeed he will not be worth being regarded with respect (畏).
26. When a man at forty is the object of dislike (惡), he will always continue what he is (其終=其終於此—he will end in this).
27. The scholar, seeing threatening danger, (is prepared) to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are sad. Such a man commands our approbation indeed!



28. There are cases in which the blade springs, but the plant does not go on to flower. There are cases where it flowers, but no fruit is subsequently produced.
29. The Master said, "How is the path (of virtue) untrodden!"
30. To day I feel unwell, (so that) I cannot hold my bow. I am a dead man!
31. Now there are no such things.
32. Men's being ready with their tongues arises simply from their not having been reprov'd.
33. He is a man, who in his eager pursuit (of knowledge) forgets his food, who so rejoices (at its attainment) that (以) he forgets his sorrows, and who does not perceive that old age is coming on.
34. The Master said, "The sage and the man of perfect virtue;—how dare I (rank myself with them)? However (抑) it may be said of me, that (I strive) to become such (之) without satiety, and teach others without weariness."
35. So it is, and that is all.
36. Only (these) two.
37. (What) the superior man (requires) is just that in his words there may be nothing incorrect (苟).
38. The stupidity of antiquity (showed itself) in straight-forwardness; the stupidity of the present day (shows itself) in sheer deceit.
39. The virtue of the house of Chou may be said to have reached the highest point indeed.

40. He, who from day to day recognises what he has not (亡 = 無), and from month to month does not forget what he has attained (lit. can), may be said indeed to love to learn.
41. The Master said, "When a man is not (in the habit of) saying—" What shall I think of this? What shall I think of this?" I can indeed do nothing with him!"
42. The Master said, "The "Feng" bird does not come; the river sends forth no map:—it is all over with me!"

**Note.** 鳳 is the male of a fabulous bird, which is said to

appear when a sage ascends the throne or when right principles are going to triumph in the world.

In the time of Emperor Fu-hsi (伏羲) a monster, with the head of a dragon, and the body of a horse, rose from the water, being marked on the back so as to give the first of the sages the idea of his diagrams.

## LESSON XXII.

## 1.

## 聊齋誌異

## 勞山道士（續）

道士笑曰。我固謂不能作苦。今果然。明早當遣汝行。王曰。弟子操作多日。師略授小技。此來爲不負也。道士問何術之求。曰。每見師行處。牆壁所不能隔。但得此法足矣。道士笑而允之。乃傳以訣。令自咒畢。呼曰。入之。王面牆不敢入。又曰。試入之。王果從容入。及牆而阻。道士曰。俛首驟入。勿逡巡。王果去牆數步奔而入。及牆虛若無物。回視。果在牆外矣。大喜。入謝。道士曰。歸宜潔持。否則不驗。遂資斧遣之歸。抵家。自詡遇仙。堅壁所不能阻。妻不信。王倣其作爲。去牆數尺。奔而入。頭觸硬壁。驀然而踣。妻扶視之。額上墳起。如巨卵焉。妻擲揄之。王慚忿。罵道士無良而已。

## Vocabulary.

- 果然 *kuo<sup>3</sup>-jan* — actually; truly.
- 操 *ts'ao<sup>1</sup>* (697)—to grasp; to manage.
- 操作 *ts'ao-tso<sup>4</sup>*—to do manual work.
- 技 *ch'i<sup>4</sup>* (539)—skill; ability; a trick.
- 不負 *pu-fu<sup>4</sup>*—not to be in vain.
- 每 *mei<sup>3</sup>*—each; every.
- 隔 *ko<sup>2</sup>*—a partition; to divide. To block up.
- 訣 *chiieh<sup>2</sup>* (482)—a secret; a mystery; a formula.
- 咒 *chou<sup>4</sup>*—to recite incantations.
- 俛 *mien<sup>3</sup>* (384)—to make effort. Read *fu<sup>3</sup>*—to hang down the head.
- 驟 *tsou<sup>4</sup>*—quickly; suddenly.
- 逡 *chiin<sup>1</sup>* (542)—to hesitate; to shrink.
- 巡 *hsün<sup>2</sup>*—to patrol; to inspect.
- 逡巡 *chiin-hsün<sup>2</sup>*—to hesitate.
- 潔 *chieh<sup>2</sup>*—clear; clean.
- 潔持 *chieh<sup>2</sup>-ch'ih*—to observe cleanness.
- 驗 *yen<sup>4</sup>*—to examine. To come true; to be effective.
- 資 *tzu<sup>1</sup>* (442) — property; funds. To help.
- 資斧 *tzu-fu<sup>3</sup>*—to give travelling expenses.
- 抵 *'i<sup>3</sup>* (349)—to substitute. To bear. To arrive.
- 詡 *hsü<sup>3</sup>*—to boast; to brag.
- 倣 *hsiao<sup>4</sup>* (531)—to imitate.
- 硬 *ying<sup>4</sup>*—hard.
- 驀 *mo<sup>4</sup>* (453)—to spring up.
- 驀然 *mo-jan<sup>2</sup>*—suddenly; at once.
- 踣 *fu<sup>4</sup>*—to fall down.
- 扶 *fu<sup>3</sup>* (465)—to aid; to support.
- 額 *e<sup>2</sup>*—the forehead.
- 墳 *fen<sup>2</sup>* (417)—a grave; a dike. Great; big.
- 墳起 *f' 'i<sup>3</sup>*—to swell up.
- 卵 *luan<sup>3</sup>*—an egg.
- 擲 *yeh<sup>1</sup>* (632)—to gesticulate; to posture.
- 掄 *yii<sup>2</sup>* (619)—to draw out; to extol.
- 揶揄 *yeh-yü<sup>2</sup>*—to ridicule; to make game of.
- 慚 *ts'an<sup>2</sup>* (212)—ashamed.

## TRANSLATION

The Priest of Lao-shan Mountain (*continued*).

The priest laughingly said, "I certainly told you, you could not endure hardships, and to-day it is proved. To-morrow early I will send you home".

"I (弟子) have worked for you," replied Wang, "many days. Will you (師) not impart a little of your skill, that my coming may not have been in vain (負)".

"For what do you ask?" asked the priest. Wang replied, "I have noticed that wherever you go, walls are no obstacle to you. To learn only that secret (法) would be enough." The priest laughed and assented. Whereupon (乃) he taught Wang a formula and bade him recite. When he had done so (畢), the priest shouted, "Go through it!" Wang facing the wall did not dare to move forward. "Try to enter it," said again the priest. Wang slowly advanced, reached the wall and was there stopped. The priest said, "Hang your head down and enter quickly. Do not hesitate!" Wang took several steps from the wall and rushed at it. At the wall (及牆) (it seemed to him) there was no wall, and looking back he found himself outside. Overjoyed he returned and expressed his gratitude (to the priest). "When you return home, you must be clean. Otherwise it will not be effective", said the priest. Then he gave Wang travelling expenses and sent him home.

At home Wang bragged that he had seen the immortals and that no wall was a barrier to him. His wife did not believe (his words). (Thereupon) Wang repeated his (former) performance (作爲). He stepped back several steps from the wall and rushed at it at full speed. His head struck the hard wall and he fell down suddenly. His wife helped him up and looked at him. On his forehead was a lump as big as a large egg. His wife made fun of him, and Wang half ashamed half angry cursed the old priest calling him a wicked fellow (無良).



# 法律適用條例 (續)

## 第三章

### 關於親族之法律。

第九條 婚姻成立之要件。依當事人各該本國法。

第十條 婚姻之效力。依夫之本國法。

夫婦財產制。依婚姻成立時。夫之本國法。

第十一條 離婚依其事實發生時。夫之本國法。及中國法均認其事實爲離婚原因者。得宣告之。

第十二條 子之身分。依出生時其母之夫之本國法。如其夫於子出生前已死時。依其最後所屬國之法律。

## 第十三條 私

生子認領之

成立要件。依

認領者與被

認領者。各該

本國法。

認領之效力。

依認領者之

本國法。

## Vocabulary.

九 *chiu<sup>3</sup>*—nine.婚姻 *hun<sup>1</sup> (35I)*—to marry a wife.姻 *yin<sup>1</sup> (77I)*—marriage.婚姻 *hun·yin<sup>1</sup>*—marriage.要件 *yao<sup>1</sup>-chien*—essentials.效力 *hsiao<sup>4</sup>-li*—efficacy.財產制 *ts'ai-ch'an-chih<sup>1</sup>* — property relations.婦 *fu<sup>4</sup>*—the wife.離婚 *li-hun<sup>1</sup>*—divorce.身分 *shen<sup>1</sup>fen*—status; standing.出生 *ch'u-sheng<sup>1</sup>*—to be born.私生子 *ssu-sheng-tzu<sup>3</sup>* — an illegitimate child.認領 *jen-ling<sup>3</sup>*—to legitimate.

## TRANSLATION.

## RULES FOR THE APPLICATION OF LAWS (continued).

## Chapter III

## Laws relating to the family.

**Article 9.** The essentials of a marriage are governed by the respective (各該) national laws of the parties.

**Article 10.** The effect of a marriage is governed by the national law of the husband.

The property relations between husband and wife are governed by the national law of the husband in effect at the time of the formation of the marriage.

**Article 11.** A divorce may be decreed (宣告) upon a ground which, at the time of its occurrence (發生時), is by the national law of the husband and the law of China considered (認) as constituting a ground for divorce (離婚原因).

**Article 12.** The status of a child is governed by the national law of the husband of the mother (其母之夫) existing at the time of its birth and, if he (the husband) died before its birth, governed by the law of the country to which he last belonged (其最後所屬國).

**Article 13.** The essentials of legitimation of an illegitimate child are governed by the respective national laws of the legitimating parent (認領者) and the legitimized child (被認領者).

The effect of legitimation is governed by the national law of the legitimating parents.

### 3.

## Grammatical section.

### THE EXCLAMATORY PARTICLES.

The exclamatory particles are used to express admiration, surprise, delight, lamentation, etc. and to form questions when a negative of the proposition conveyed is implied.

These particles are:

與 *yü<sup>1</sup>* (or 歟 *yü<sup>1</sup>*), 也與 *yeh<sup>3</sup>-yü*, 乎 *hu<sup>2</sup>*, 乎哉 *hu-tsai<sup>1</sup>*,  
哉 *tsai<sup>1</sup>*, 豈 *ch'i<sup>3</sup>*.

乎 used in the middle of a sentence serves sometimes as an expletive (ex. 13, 14, 15, 16).

乎 joined with 已矣 forms an exclamation of lamentation: "alas!" "it is all over!" (ex. 11, 12).

**哉** is often used in the middle of a sentence after individual words giving a strong emphasis to them (ex. 18, 19, 20).

**哉** and **乎** are also used in combination with the interrogative particles to complete interrogative clauses (see lesson XXIII, gram. section, ex. 5, 6, 8, 41, 53).

**豈** is sometimes used alone, sometimes in combination with **乎**, **哉** or **與** put at the end of a clause (ex. 21, 22, 23, 24, 25, 26, 27).

The particles **與**, **也** **與** and **乎** are also used as interrogative particles to express ordinary questions (see lesson XXIII, gram. section).

#### Examples of using the exclamatory particles.

亦善乎。如不善而莫之違也。不幾乎一言而喪  
 身矣。於從政乎何有<sup>14</sup>。如其善而莫之違也。不  
 矣乎。吾未見好德如好色者也<sup>13</sup>。子曰。苟正其  
 乎。吾未見能見其過而內自訟者也<sup>12</sup>。子曰。已  
<sup>10</sup>予縱不得大葬。予死於道路乎<sup>11</sup>。子曰。已矣  
 有成功也<sup>9</sup>。子曰。仁遠乎哉。我欲仁。斯仁至矣  
 方來。不亦樂乎<sup>7</sup>。知我者。其天乎<sup>8</sup>。巍巍乎其  
 在。譬諸小人。其猶穿窬之盜也與<sup>6</sup>。有朋自遠  
 其回也與<sup>4</sup>。舜其大孝也與<sup>5</sup>。子曰。色厲而內  
 其諸異乎人之求之與<sup>3</sup>。子曰。語之而不惰者。  
<sup>1</sup>孝弟也者。其爲仁之本與<sup>2</sup>。夫子之求之也。

邦乎<sup>15</sup>。予無樂乎爲君<sup>16</sup>。衣食於是乎足<sup>17</sup>。子曰。管仲之器小哉<sup>18</sup>。大哉。堯之爲君也<sup>19</sup>。誠哉。是言也<sup>20</sup>。美哉。園也<sup>21</sup>。夫召我者。而豈徒哉<sup>22</sup>。豈不爾思<sup>23</sup>。豈不知人老必死<sup>24</sup>。豈可准此累民累官之事<sup>25</sup>。豈可如此<sup>26</sup>。豈其然乎<sup>27</sup>。豈不大與

## Vocabulary.

弟	<i>t'i<sup>4</sup></i> —fraternal duty.	朋	<i>p'eng<sup>2</sup></i> —a friend. To match; to pair.
厲	<i>li<sup>4</sup></i> —severe; oppressive; cruel.	巍	<i>wei<sup>1</sup></i> (512)—lofty, eminent.
住	<i>jen<sup>4</sup></i> —soft; weak.	訟	<i>sung<sup>4</sup></i> —to demand justice; to accuse.
譬	<i>p'i<sup>1</sup></i> (158)—to compare; like.	不幾	<i>pu-chi<sup>1</sup></i> —almost; nearly.
竅	<i>yii<sup>3</sup></i> —a hole in a wall; a small window.	召	<i>chao<sup>1</sup></i> —to call; to summon.
穿竅	<i>ch'uan-yii<sup>3</sup></i> —to make a hole in a wall,—as burglars do.	累	<i>lei<sup>3</sup></i> —to bind. Read <i>lei<sup>4</sup></i> —to involve; to implicate; to trouble.

## TRANSLATION

1. Filial piety and fraternal submission!—are they not the root of all benevolent actions?

(The combination 也者, like the single character 者, emphasizes the preceding 孝弟).



2. The Master's mode of asking information!—is it not different from that of other men?

(Of the four 之, the 1st and 3rd are signs of the possessive case; the 2nd and 4th are pronouns: it (information). The particle 也 emphasizes 求 and indicates a pause in the discourse, which the 其—"it", resumes; 諸 is partly expletive, but also gives a shade of the plurality; 乎 here is a prepositional particle: "from" "than"),

3. The Master said, "Never flagging when I set forth anything to him;—ah! that is Hui."

4. How greatly filial was Shun! (其 often follows immediately after the subject to emphasize it).

5. The Master said, "He who puts on an appearance (色) of stern firmness, while inwardly he is weak, is like small mean people; is he not like (猶) the thief who breaks through a wall?"

(諸 indicates the plural).

6. Is it not delightful to have friends coming from distant quarters?

7. It is Heaven who knows me!

8. How majestic was he (Yao) in the works which he accomplished! (其有成功=其所有之成功).

9. The Master said, "Is virtue a thing remote? I wish to be virtuous,—and virtue is at hand."

(斯—a consequential particle).

10. Though (縱) I may not get a great burial, shall I die upon the road?

11. The Master said, "It is all over (已矣乎)! I have not yet seen one who could perceive his faults, and inwardly accuse himself."

12. The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty (色)."
13. The Master said, "If (苟) (a minister) makes his own conduct correct, what difficulty will he have in assisting in government?"
14. If the words (of a ruler) be good, is it not also good that no one opposes them? But if they are not good, and no one opposes them, is it not (then) that a single sentence may bring the ruin of the country?  
(The 1st and 3rd 乎 are exclamatory particles; the 2nd 乎 is an expletive).
15. I have no pleasure in being a prince.
16. Food and raiment thereupon (於是) become plentiful.
17. The Master said, "Small indeed was the capacity of Kuan-Chung!"
18. Great indeed was Yao as a sovereign!
19. True indeed is this saying!
20. Beautiful indeed is the garden!
21. Can it be without some reason that he (夫) has invited me?
22. Do I not think of you?
23. How should he not know that when a man is old he must die?
24. How can one sanction this matter, which will trouble the people and trouble the officials?
25. How can it be thus?
26. How can this be right?
27. Is it not great?

## LESSON XXIII.

## 1.

## 聊齋誌異

## 考城隍

予姊夫之祖宋公諱燾邑廩生一日病臥見吏持牒牽曰顛馬來云請赴試公言文宗未臨何遽得考吏不言但敦促之公力疾乘馬從去路甚生疎至一城郭如王者都移時入府廨宮室壯麗上坐十餘官都不知何人惟關壯繆可識簷下設几墩各二先有一秀才坐其末公便與連肩几上各有筆札俄題紙飛下視之八字云一人二人有心無心二公文成呈殿上公文中有云有心爲善雖善不賞無心爲惡雖惡不罰諸神傳贊不已召公上諭曰河南缺一城隍君稱其職（未完）

## Vocabulary.

考	<i>k'ao</i> <sup>3</sup> —to examine; to question. A deceased father.	Chinese city; the guardian god of a city wall.
隍	<i>huang</i> <sup>2</sup> (74)—the moat outside a city wall.	姊夫 <i>tzu-fu</i> <sup>1</sup> — the eldest sister's husband.
城隍	<i>ch'eng</i> <sup>2</sup> - <i>huang</i> <sup>2</sup> —the tutelar deity of every	祖 <i>tsu</i> <sup>3</sup> —an ancestor; a grandfather.

諱 *hui*<sup>4</sup>—to shun; to avoid.  
The name of a deceased person.

燾 *tao*<sup>4</sup>—to cover over. Here: a proper name.

廩 *lin*<sup>8</sup> (769)—a government granary.

廩生 *lin-sheng*<sup>1</sup>—the salaried licentiate.

吏 *li*<sup>4</sup>—a government servant.

牒 *tieh*<sup>2</sup>—tablets for writing on; documents; records.

顛 *tien*<sup>1</sup>—the forehead; the top.

文宗 *wen*<sup>2</sup>-*tsung*—the provincial examiner.

敦 *tun*<sup>1</sup>—to press.

促 *ts'u*<sup>2</sup> (133)—to press; to urge.

敦促 *tun-ts'u*<sup>2</sup>—to press; to urge.

生疎 *sheng-su*<sup>1</sup>—strange; unknown.

城郭 *ch'eng-kuo*<sup>1</sup>—a city.

廨 *chieh*<sup>4</sup> (603)—a government building.

府廨 *fu-chieh*<sup>4</sup>—a palace.

室 *shih*<sup>4</sup>—a house; an apartment. The Imperial family.

宮室 *kung-shih*<sup>4</sup>—a palace; a mansion.

壯 *chuang*<sup>4</sup>—strong; robust,

壯麗 *chuang-li*<sup>4</sup>—grand; imposing.

繆 *mu*<sup>4</sup>—solemn; reverent.

壯繆 *chuang-mu*<sup>4</sup> — martial dignity.

關壯繆 *kuan-chuang-mu*<sup>4</sup> — the Bayard of China, celebrated warrior, named 關羽 Kuan-yü.

one of the most famous heroes of the wars of the Three Kingdoms (III century A. D.). Was canonised in the 12 century, and made a god in 1594 by the Emperor Wan-li of the Ming dynasty.

墩 *tun*<sup>1</sup> (746)—a mound. A stool.

秀才 *hsiu*<sup>4</sup>-*ts'ai*—the graduate of the first degree.

末 *mo*<sup>4</sup>—the end; last.

連肩 *lien-chien*<sup>1</sup>—shoulder to shoulder.

札 *cha*<sup>2</sup>—a wooden tablet anciently used for writing. A document from a superior to a subordinate.

筆札 *pi-cha*<sup>2</sup>—pen and paper.

題紙 *t'i-chih*<sup>3</sup>—a piece of paper with a theme for an essay.

殿 *tien*<sup>4</sup>—a hall; a palace.

罰 *fa*<sup>2</sup>—to punish; to fine.

贊 *tsan*<sup>4</sup>—to assist. To praise.

傳贊 *ch'uan-tsan*<sup>4</sup>—to praise (as an essay) passing it from one to another.

召 *chao*<sup>1</sup>—to call; to summon.



諭	yii <sup>4</sup> (619)—to issue orders; to proclaim.	稱	ch'eng <sup>1</sup> —to style; to designate.
河南	ho-nan <sup>2</sup> —the province of Honan.	職	chih <sup>2</sup> (93)—an office; an official position.

## TRANSLATION

### Examination for the Post of Guardian God.

My eldest sister's husband's grandfather, the late Mr. Sung-Tao, was a salaried licentiate in (our) city (邑). One day while lying ill, he saw an official servant with a document, leading a horse with a white forehead, approach him with a message that he was summoned to the examination. Sung said, "The provincial examiner has not yet arrived (臨). Why should I hurry to be examined?" The messenger did not reply, but pressed him (to go). Sung overcame his sickness (力疾), got on the horse and followed after. The road was quite strange. They reached a city resembling the capital of a prince. They shortly entered a palace the buildings of which were very beautiful and imposing. Ten or more officials were seated at the upper end (上), all strangers to him, except Kuan-Chuang-mu whom he recognized. Below, under the eaves, were put two tables and two chairs. There was a graduate already seated at the end. Sung then (便) sat down shoulder to shoulder with him. Writing materials were prepared on the tables, and a piece of paper with a theme on it fluttered down (from above). Looking at it, they saw the eight following words, "One man; two men. With intention; without intention". When they both finished their essays (文), they passed them up. In Sung's essay there was the following passage, "For intended good, although it is good, there is no reward. For unintended wrong,



although it is wrong, there is no punishment." It was unanimously praised as it was circulated (傳) among the deities, and Sung was summoned into their presence and thus ordered (諭) (諭曰), "Honan lacks a Guardian God. You are designated to this post."

(to be continued)

2.

法律適用條例 (續)

第十四條 養子成立之要件。依當事人各該本

國法。

養子之效力。依養父母之本國法。

第十五條 父母與子之法律關係。係依父之本

國法。無父者。依母之本國法。

第十六條 扶養之義務。依扶養義務者之本國法。但扶養權利之請求。爲中國法所不許者。不在此限。

第十七條 前八條以外之親族關係。及其關係所生之權利義務。依當事人之本國法。

## Vocabulary.

養子	<i>yang-tzu</i> <sup>3</sup> —to adopt. An adopted son.	親族關係	<i>ch'in-tzu</i> <sup>2</sup> - <i>kuan-hsi</i> — family relations.
扶養	<i>fu-yang</i> <sup>3</sup> —to nourish; to maintain.		
義務	<i>i<sup>4</sup>-wu</i> —obligation; duty.	權利	<i>ch'üan-li</i> <sup>4</sup> —rights.

## TRANSLATION.

### RULES FOR THE APPLICATION OF LAWS *(continued)*.

**Article 14.** The essentials of adoption are governed by the respective laws of the parties.

The effect (效力) of adoption is governed by the national law of the adopting parents (養父母).

**Article 15.** The legal relations between parents and child are governed by the national law of the father, and, if it has no father, by the national law of the mother.

**Article 16.** The duty of maintenance is governed by the national law of the party liable (扶養義務者), with the exception (不在此限) of the cases when the right of maintenance (lit. the demand of the right of maintenance) is denied by Chinese law.

**Article 17.** Family relations other than those provided in the last preceding eight articles (前八條以外) and the rights (權利) and obligations (義務) arising (所生之) out of such relations are governed by the national law of the party.

## 3.

## Grammatical section.

## THE INTERROGATIVE PARTICLES.

The Wen-li style particularly abounds with the interrogative particles.

These particles are:

何 *ho²*, 乎 *hu¹*, 與 *yü¹* (or 歟 *yü¹*), 也與 *yeh-yü¹*, 諸 *chu¹*  
 焉 *yen¹*, 盍 *ho²*, 奚 *hsi¹*, 孰 *shu²*, 詎 *chu⁴*, 安 *an¹*, 耶 *yeh¹*,  
 曷 *ho²*, 胡 *hu²*, 惡 *wu⁴*, 惡乎 *wu⁴-hu*.

The exclamatory particles 哉 and 乎 and the final particle 焉 are often used in combination with the interrogative particles to complete interrogative clauses.

乎 and 諸 are also used as the prepositional particles (see lesson XXIV gram. section, ex. 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57).

## Examples of using the interrogative particles.

其志亦將以求食與 <sup>13.</sup> 王之  
 抑與之與 <sup>12.</sup> 君子之爲道也。  
 於是邦也。必聞其政。求之與。  
 三子以我爲隱乎 <sup>11.</sup> 夫子至  
 9. 吾誰欺。欺天乎 <sup>10.</sup> 子曰。二  
 何擇焉 <sup>8.</sup> 子曰。吾有知乎哉  
 何爲哉 <sup>6.</sup> 天何言哉 <sup>7.</sup> 牛羊  
 德於予。桓魋其如予何 <sup>5.</sup> 夫  
 其不才。而舍之 <sup>4.</sup> 子曰。天生  
 之。則何爲不行 <sup>3.</sup> 吾何以識  
 1. 何由知吾可也 <sup>2.</sup> 王如善

所大欲。可得聞與。<sup>14.</sup>若是其甚與。<sup>15.</sup>季康子問仲由。可使從政也與。<sup>16.</sup>子  
 貢曰。有美玉於斯。韞匱而藏諸。求善賈而沽諸。<sup>17.</sup>舉爾所知。爾所不知。人  
 其舍諸。<sup>18.</sup>一言而喪邦。有諸。<sup>19.</sup>齊宣王問曰。人皆謂我毀明堂。毀諸已乎。  
 20. 未知生焉知死。<sup>21.</sup>子爲政焉用殺。<sup>22.</sup>割雞焉用牛刀。<sup>23.</sup>子曰。後生可畏焉。  
 知來者之不如今也。<sup>24.</sup>子曰。盍各言爾志。<sup>25.</sup>哀公問於有若曰。年饑用不  
 足。如之何。有若對曰。盍徹乎。<sup>26.</sup>子盍爲我言之。<sup>27.</sup>寇至。<sup>28.</sup>盍去諸。<sup>29.</sup>子奚不  
 爲政。<sup>29.</sup>子路曰。衛君待子而爲政。子將奚先。<sup>30.</sup>子以爲奚。<sup>31.</sup>奚可以與我  
 友。<sup>32.</sup>是可忍也。孰不可忍也。<sup>33.</sup>百姓足。君孰與不足。百姓不足。君孰與足。  
 34. 舜有天下。孰與之。<sup>35.</sup>功名與身命孰重。<sup>36.</sup>詎知其事竟成。<sup>37.</sup>詎意其謀  
 竟善。<sup>38.</sup>無大才。詎能成大事。<sup>39.</sup>安能如此。<sup>40.</sup>主人安在乎。<sup>41.</sup>泰山其頽則  
 吾將安仰。<sup>42.</sup>是耶。非耶。<sup>43.</sup>其信然耶。<sup>44.</sup>曷勝欣躍。<sup>45.</sup>曷勝詫異。<sup>46.</sup>曷至哉。



惡乎成名 57. 君子去仁。  
 義是也 56. 天下惡  
 在仁是也。路惡在  
 民父母也 55. 居惡  
 我哉 54. 惡在其爲  
 知之 53. 彼惡敢當  
 弗慮胡獲 52. 彼惡  
 者 50. 弗爲胡成 51.  
 胡爲者 49. 伊胡爲  
 47. 胡爲如此 48. 此

### Vocabulary.

- |     |  |    |   |
|-----|--|----|---|
| 舍   | <i>she<sup>3</sup></i> —to put away; to set aside.                             | 賈  | <i>chia<sup>3</sup></i> —the price.   |
| 桓   | <i>huan<sup>3</sup></i> —a kind of willow tree.                                | 沽  | <i>ku<sup>1</sup></i> —to buy; to sell.   |
| 魋   | <i>t'ui<sup>2</sup></i> —a fabulous animal, like a small bear.                 | 宣  | <i>hsuan<sup>1</sup></i> —here: a proper name.  |
| 桓魋  | <i>huan-t'ui<sup>2</sup></i> — a proper name.                                  | 哀  | <i>ai<sup>1</sup></i> —here: a proper name.   |
| 二三子 | <i>erh-san-tzu<sup>3</sup></i> —two or three sons, — my friends; my disciples. | 有若 | <i>yu-jo<sup>4</sup></i> —a proper name.  |
| 季   | <i>chi<sup>1</sup></i> —tender; young. A season.                               | 徹  | <i>ch'e<sup>4</sup></i> —to penetrate; intelligible. To remove. To tithe.   |
| 季康子 | <i>chi-k'ang-tzu<sup>3</sup></i> — a proper name.                              | 功明 | <i>kung<sup>1</sup>-ming</i> — fame; honor.   |
| 仲由  | <i>chung-yu<sup>2</sup></i> — a proper name.                                   | 泰山 | <i>t'ai-shan<sup>1</sup></i> —the name of a mountain in Shantung, the most famous of the five Chinese Sacred Mountains. |
| 韞   | <i>yün<sup>3</sup></i> —red. To enclose.                                       | 頽  | <i>t'ui<sup>1</sup></i> —to collapse; to fall.  |
| 匱   | <i>tn<sup>2</sup></i> —a case; a box.  | 信然 | <i>hsin<sup>4</sup>-jan</i> —true. Really.  |
| 藏   | <i>ts'ang<sup>2</sup></i> —to hide; to conceal.                                | 曷  | <i>ho<sup>2</sup></i> —an interrogative particle. How? Why? What?   |



曷勝	<i>ho-sheng</i> <sup>1</sup> —how adequate?	am I	詫異	<i>ch'a</i> <sup>4</sup> -i—to be amazed.
欣躍	<i>hsin</i> <sup>1</sup> - <i>yüeh</i> —to be lighted.	be de-	惡	<i>wu</i> <sup>1</sup> —an interrogative particle How? Where? Why?

## TRANSLATION

1. From what do you know that I am competent (lit. I can) ?
2. Since your Majesty deems them (words) excellent, why do you not practise them ?
3. How shall I know that they have no ability and so avoid employing them (lit. to set aside) ?
4. The Master said, "Heaven produced the virtue that is in me. Huan-T'ui—what can he do to me ?"
5. What does he (夫) do ?
6. Does Heaven speak ?
7. What was there to choose between an ox and a sheep ?
8. The Master said, "Am I possessed of knowledge ?"
9. Whom should I impose upon ? Should I impose upon Heaven ?
10. The Master said, "Do you think, my friends, that I have any secrets ?"
11. When the Master comes to any country (是邦), he does not fail to learn (all) about its government. Does he ask for his information or (抑) is it given to him ?  
(The 1st and 2nd 與 are interrogative particles, the 3rd 與 means—"to give;" 之 in both cases is a pronoun: "it",-information)
12. When the superior man practices high principles (爲道), is it also his aim to seek for a living in the future thereby ?

(之 is an expletive; 以 indicates the preceding 爲道).

13. May I hear from you what is it that your Majesty greatly desires?
11. Is it as bad (甚) as that?
15. Chi-K'ang-tzu asked about Chung-yu, whether he was fit to be employed as an officer of the government.
16. Tzu-kung said, "There is a beautiful gem here. Should I lay it up in a case and keep it or should I seek for a good price and sell it?"
17. Raise to office those whom you know. As to those whom you do not know, will others neglect them?
18. Is there a single sentence (一言) which can ruin a country?
19. The prince Hsüan of Ch'i said (to Mencius), "People all tell me to pull down the Brilliant Palace. Shall I put it down, or stop (the movement for that object)?"  
(Here there are two questions: 毀諸—"shall I destroy," and 已乎—"or, shall I stop")

**Note.** The name 明堂 was given to the palaces occupied in different parts of the country by the emperors in their tours of inspection.

20. When you do not know life, how can you know about death?
21. Sir (子), in carrying on your government, why should you use killing at all?
22. Why use an ox-knife to kill a fowl?
23. The Master said, "A youth (後生) is to be regarded with respect (畏). How do we know that (his) future will not be equal to (our) present?"
24. The Master said (to his disciples), "Come, let each of you tell his wishes (lit. why not each tell your wish)?"

25. The duke Ai inquired of Yu-jo, saying, "The year is one of scarcity, and (the income) is not sufficient for expenditure;—what is to be done?" Yu-jo replied to him, "Why not tithe (the people)?"
26. Will you not tell him (this) for me?
27. The bandits are coming; why not leave?
28. Sir, why are you not engaged in the government?
29. Tzu-lu said, "The ruler of Wei has been waiting for you, in order to administer the government with you. What will you consider the first thing to be done?"
30. What do you think (of it), sir?
31. How can (he) become my friend?
32. If he can bear (to do) this (是), what may he not bear to do?
33. If the people have plenty (足), their prince will not be left to want alone (lit. with whom will he be in want?). If the people are in want, their prince cannot enjoy plenty alone (lit. with whom will he have plenty?).
34. Shun had the empire. Who gave it to him?
35. Rank or life, which is more important?
36. Contrary to all expectations (詎知), the matter has been finished.
37. Unexpectedly (詎意), the plan proved a great success.
38. How could a man without great talent accomplish a great deed?
39. How can it be thus?
40. Where is the master?
41. If Mount T'ai fall down, to what will I have to look up?
42. Is it so or not?
43. Is it true?

44. I am extremely delighted (lit. how can I express my delight?)
45. I am extremely astonished.
46. Where is he now?
47. How is this so?
48. What does this mean?
49. Who is he?
50. If you do not work, how can (it) be accomplished?
51. Without thinking how can you get anything?
52. How should they know it?
53. How dare he withstand me?
54. Where is that paternal relation to the people?
55. Benevolence is the dwelling-place (of the heart), and righteousness the path (of life) (lit. the dwelling—what is it?,—the path,—what is it?).
56. How can the empire be settled?
57. If a superior man abandon virtue (去仁), how can he fulfil (the requirements) of that name?

## LESSON XXIV.

## 1.

聊齋誌異

考城隍 (續)

公方悟。頓首泣曰。辱膺寵命。何敢多辭。但老母七旬。奉養無人。請得終其天年。惟聽錄用。上一帝王像者。卽令稽母壽籍。有長鬚吏。捧冊翻閱一過。白有陽算九年。共躊躇間。關帝曰。不妨令張生攝篆。九年瓜代可也。乃謂公應卽赴任。今推仁孝之心。給假九年。及期當復相召。又勉勵秀才數語。二公稽首並下。秀才握手。送諸郊野。自言長山張某。以詩贈別。都忘其詞。中有有花有酒春長在。無月無燈夜自明之句。公旣騎乃別而去。及抵里。豁若夢寤。時卒已三日。母聞棺中呻吟。扶出半日。始能語。問之長山。果有張生。於是日死矣。後九年。母果卒。營葬旣畢。浣濯入室而沒。其岳家居城中西門內。忽見公鏤膺朱幘。輿馬甚衆。登其堂。一拜而行。相共驚疑。不知其爲神。奔訊鄉中。則已沒矣。公有自記小傳。惜亂後無存。此其略耳。



## Vocabulary.

頓 *tun<sup>4</sup>* (376) — a period; a meal. To bow the head.

頓首 *tun-shou<sup>3</sup>* — to bow the head

泣 *ch'i<sup>4</sup>* — to weep.

膺 *ying<sup>1</sup>* (202) — the breast. Ornaments on the breast of a horse. To receive.

寵 *ch'ung<sup>5</sup>* — favor; grace.

辱膺寵命 *ju - ying - ch'ung - ming<sup>4</sup>* — I am unworthily honored with your command.

旬 *hsu<sup>2</sup>* — here: a period of ten years.

奉養 *feng-yang<sup>5</sup>* — to respect fully nourish, — one's parents.

天年 *t'ien-nien<sup>2</sup>* — the span of life allotted by fate.

惟 *wei<sup>2</sup>* — here: and then, and so.

錄 *lu<sup>4</sup>* (525) — to record; to select.

錄用 *lu<sup>4</sup> - yung* — employment.

帝王 *ti-wang<sup>2</sup>* — the emperor.

像 *hsiang* (291) — like; resembling.

稽 *chi<sup>1</sup>* — to examine; to investigate.

籍 *chi<sup>2</sup>* (799) — a register; a record.

壽籍 *shou-chi<sup>2</sup>* — the term of life.

捧 *p'eng<sup>3</sup>* (470) — to hold in both hands.

冊 *ts'e'* — a list; a register; a book.

翻 *fan<sup>1</sup>* (811) — to turn over; to change.

翻閱 *fan-yueh<sup>4</sup>* — to turn over the leaves of a book and examine it.

白 *po<sup>2</sup>* — here: to report; to state.

陽 *yang<sup>2</sup>* — the male or positive principle of nature.

陽算 *yang<sup>2</sup> - suan* — years of life.

躊 *ch'ou<sup>2</sup>* (66) — embarrassed; irresolute.

躇 *ch'u<sup>2</sup>* (192) — undecided; irresolute.

躊躇 *ch'ou<sup>2</sup> - ch'u* — in a quandary; undecided.

妨 *fang<sup>2</sup>* (261) — to hinder; to oppose.

攝 *she<sup>4</sup>* — to assist; to hold up.

篆 *chuan<sup>4</sup>* — so called "seal" characters. A seal of office.

攝篆 *she-chuan<sup>4</sup>* — to act for another in an official capacity.

瓜 *kua<sup>1</sup>* — gourds; melons; cucumbers, etc.

瓜代 *kua-tai<sup>4</sup>* — one official relieving another.

推 *t'ui<sup>1</sup>* — to push; to decline. To extend. To consider.

孝 *hsiao<sup>4</sup>* — filial piety.

仁孝 *jen-hsiao<sup>4</sup>* — loving filial affection.

**假** *chia<sup>4</sup>* — leave of absence.  
Read *chia<sup>3</sup>*—false; unreal;  
to pretend. To borrow.

**相召** *hsiang-chao<sup>1</sup>*—to call; to  
summon.

**勵** *li<sup>4</sup>* (577)—to encourage; to  
incite.

**勉勵** *mien-li<sup>4</sup>* — to encourage.

**握** *wu<sup>3</sup>* (*wo<sup>4</sup>*) (884)—to grasp

**握手** *wo-shou<sup>3</sup>*—to grasp the  
hand,—as of a friend.

**郊** *chiao<sup>1</sup>* (531) waste land;  
a suburb of a city.

**郊野** *chiao yeh<sup>3</sup>*—the country;  
—as opposed to town

**贈** *tseng<sup>4</sup>* (832)—to give a pre-  
sent; to confer.

**贈別** *tseng-pieh<sup>2</sup>* — to give a  
present at parting.

**詞** *tz'u<sup>2</sup>* (701)—an expression;  
a phrase.

**句** *chiu<sup>4</sup>*—a sentence; a clause.

**抵** *ti<sup>3</sup>* (349)—here: to arrive.

**里** *li<sup>3</sup>*—here: a place of resi-  
dence; a village.

**豁** *huo<sup>1</sup>*—open; clear; to un-  
derstand.

**夢** *meng<sup>1</sup>*—to dream.

**夢寤** *meng-wu<sup>4</sup>* — to awaken  
from dreaming

**卒** *ts'u<sup>2</sup>*—here: to die.

**棺** *kuan<sup>1</sup>* (751)—a coffin.

**呻** *shen<sup>1</sup>* (824)—to groan; to  
hum.

**吟** *yin<sup>2</sup>*—to mutter; to moan.

**呻吟** *shen-yin<sup>2</sup>*—to groan.

**營** *ying<sup>2</sup>*—to regulate; to man-  
age.

**葬** *tsang<sup>4</sup>*—to bury.

**營葬** *ying-tsang<sup>4</sup>*—to manage  
a funeral.

**浣** *huan<sup>3</sup>*—to wash; to bathe.

**濯** *cho<sup>2</sup>*—to wash; to dip in  
water

**浣濯** *huan-cho<sup>2</sup>*—to wash; to  
cleanse.

**岳** *yo<sup>4</sup>* (*yüeh<sup>4</sup>*)—wife's parents.

**鏤** *lou<sup>2</sup>* (790)—to carve to  
engrave.

**鏤膺** *lou-ying<sup>4</sup>*—carved orna-  
ments on the breast of  
a horse.

**朱** *chu<sup>1</sup>*—vermilion; red.

**幘** *fen<sup>2</sup>* (417)—the ornament  
on a bridle.

**朱幘** *chu-fen<sup>2</sup>*—a red-tasseled  
bridle.

**輿** *yii<sup>2</sup>*—a carriage; a chariot.

**訊** *hsiin<sup>4</sup>*—to interrogate.

**記** *chi<sup>4</sup>* (311) — to remember;  
to record.

**傳** *chuan<sup>1</sup>*—a record; a chro-  
nicle

## TRANSLATION

**Examination for the Post of Guardian God** (*continued*).

Sung then (方) realized (what had happened), bowed his head and wept, saying, "I am highly and unworthily honored with your commands. How could I dare to refuse? And yet (但) my old mother is seventy years old, and there is none to care for her. I beg of you to permit (me) (to wait) till the end of her life, and then (惟) I will be at your disposal." There was one among them resembling (像者) an emperor, who commanded that they search out his mother's term of life. A long-haired servant brought in the Book of Life and turning the leaves over examined it and reported (白) that nine years still remained for her to live. They were all in a quandary, but Kuan-Ti said, "Never mind (不妨). Let Chang act in his place, and after nine years he shall be relieved." And then he said to Sung, "You ought to proceed at once to your post, but in consideration of your filial affection, a leave of nine years is granted to you, after the end of which term you will be again summoned." He also addressed words of encouragement to Chang; and (then) they both made their obeisance and stepped down. The other student took Sung's hand and led him out into the country. He told him that his name was Chang and he was from Ch'ang-shan. At parting he presented him with a bit of verse. I have forgotten what was in it, but there were these lines (句) in those verses :

"If we have flowers and wine to drink,

We will enjoy eternal spring.

Without moon, without light

The night itself to us is bright."

Sung then got upon his horse and bidding him farewell left. Having arrived at his village, he became conscious as if waking from a dream. He had been as dead for three days. His mother heard groans in the coffin and helped him out. It was some time before he was able to speak. He asked about Ch'ang-shan, and found there really was a student named Chang who had died that very day.

Nine years later his mother died. When the funeral was over, Sung performed his washings, went into his room and died. His wife's parents lived inside the city near the western gate. They suddenly saw Sung followed by many carriages and horses with gay trappings and red tasseled bridles (arrive at their place), enter the hall, make his obeisance and go. They were all astonished and alarmed, not knowing that he had become a spirit. They hastened to the village and found that he had already died.

Sung had made his own records of his experiences, but unfortunately in the confusion and disturbances of those days they were lost. This is only a bare sketch of the story.

法律適用條例 (續)

第十八條 監護依被監護人之本國法。但在中國有住所或居所之外國人。有左列情之一者。其監護依中國法。

(一) 依其本國法。有須置監護人之原因。而無人行監護事務者。  
(二) 在中國受禁治產之宣告者。

第十九條 前條之規定。於保佐準用之。

第四章

關於繼承之法律。

第二十條 繼承依被繼承人之本國法。

第二十一條 遺囑之成立要件及效力。依成立時遺囑人之本國法。

遺囑之撤銷。依撤銷時遺囑人之本國法。



## Vocabulary.

監護	<i>chien<sup>4</sup>-hu</i> —the guardian-ship.	保佐	<i>pao-tso<sup>3</sup></i> — the curatorship.
被監護人	<i>pei-chien<sup>4</sup>-hu-jen</i> —the ward.	準用	<i>chun-yung<sup>4</sup></i> —to apply.
列	<i>lieh<sup>4</sup></i> —to arrange in order; to enumerate.	遺	<i>i<sup>2</sup></i> —to bequeath.
左列	<i>tso-lieh<sup>4</sup></i> —written below; the following.	遺囑	<i>i-chu<sup>3</sup></i> —a will; a testament.
情形	<i>ch'ing<sup>2</sup>-hsing</i> — conditions; circumstances.	遺囑人	<i>i-chu-jen<sup>2</sup></i> —the testator.
置	<i>chih<sup>4</sup></i> —here. to establish; to appoint.	撤	<i>ch'e<sup>4</sup></i> (873)—to remove.
佐	<i>tso<sup>3</sup></i> (177)—to aid; to assist.	撤銷	<i>ch'e<sup>4</sup>-hsiao</i> —to cancel.

## TRANSLATION

### RULES FOR THE APPLICATION OF LAWS *(continued)*.

**Article 18.** Guardianship is governed by the national law of the ward. But the guardianship of a foreigner who is domiciled or resident in China and is subject to one of the following conditions (有左列情之一者) is governed by Chinese law:

1. According to his national law there are reasons (原因) necessitating (須) the appointment of a guardian, but there is nobody to exercise (行) the function (事務) of guardianship.

2. He is interdicted in China.

**Article 19.** The provisions of the last preceding article apply to curatorship.

## Chapter IV

## Laws relating to succession.

**Article 20.** Succession is governed by the national law of the deceased (lit. the succeeded person—**被繼承人**)

**Article 21.** The essentials and effect of a will are governed by the national law of the testator existing at the time of its making (**成立時**).

The revocation (**撤銷**) of a will is governed by the national law of the testator existing at the time of revocation.

## 3.

## Grammatical section.

## THE PREPOSITIONAL PARTICLES.

So-called prepositional particles play the same part in the Wen-li style as prepositions in the European languages. They are very numerous, and the following are the most important of them :

## Used before the object

於, 于	<i>yu</i> <sup>2</sup> —in; at; on; to; for; by, then.	諸	<i>chu</i> <sup>1</sup> —at; on; in; to; about.
爲	<i>wei</i> <sup>4</sup> —because of; for; by.	乎	<i>hu</i> <sup>1</sup> —in; at; from; than.
自	<i>tsu</i> <sup>4</sup> —from.	以	<i>i</i> <sup>3</sup> —by; through; with.
從	<i>ts'ung</i> <sup>2</sup> — from; by; through; since.	以	<i>i</i> <sup>3</sup> —a sign of the object
由	<i>yu</i> <sup>2</sup> —from; by; because of.	至	<i>chih</i> <sup>4</sup> —to; at; up to; till.

用	<i>yung</i> <sup>4</sup> —by; with; from.	向	<i>hsiang</i> <sup>4</sup> —toward; to.
與	<i>yii</i> <sup>3</sup> —with; for; to.	同	<i>t'ung</i> <sup>2</sup> — with; together with.
將	<i>chiang</i> <sup>1</sup> —a sign of the object.	距	<i>chü</i> <sup>4</sup> —from; at a distance.
被	<i>pei</i> <sup>4</sup> —by.	離	<i>li</i> <sup>2</sup> —from.
代	<i>tai</i> <sup>4</sup> —in place of; on behalf of.	在	<i>tsai</i> <sup>4</sup> —at; on; in.
按	<i>an</i> <sup>4</sup> —in accordance with.		

### Used after the object

內	<i>nei</i> <sup>4</sup> —within; in; among.	間	<i>chien</i> <sup>1</sup> —during; in; among
外	<i>wai</i> <sup>4</sup> — without; beyond; outside.	前	<i>ch'ien</i> <sup>2</sup> — before; in front of.
下	<i>hsia</i> <sup>4</sup> — below; beneath; under.	上	<i>shang</i> <sup>4</sup> —on; above; upon.
		後	<i>hou</i> <sup>4</sup> —behind; after.
中	<i>chung</i> <sup>1</sup> —within; in; among.	旁	<i>p'ang</i> <sup>2</sup> —near; by; beside.

**Note 1.** The particles 與 and 以 as a sign of the object sometimes are used without the object leaving the latter to be surmised (see lesson XXV, gram. section, ex. 8, 9, 18, 19, 20).

**Note 2.** The particle 以 sometimes is used after the object (see lesson XXV, gr. section, ex. 3).

**Note 3.** The prepositional particles used after the object sometimes are combined with 於 put before the object (see lesson XXV, gr. section, ex. 39, 41, 47, 53).

## Examples of using the prepositional particles.

1. 於同治三年 2. 於彼時 3. 於今 4. 於進口之時 5. 於是日 6. 於斯三  
 者何先 7. 於該處 8. 於稅餉無甚出入 9. 於商人有便 10. 不求於人 11.  
 問於我 12. 異於常年 13. 無異於良民 14. 難於慮始 15. 易於圖終 16. 易於上  
 岸 17. 不足於耕 18. 死之於刀 19. 無常職而賜於上者 20. 以爲不恭也 21. 水  
 高於岸 22. 莫大於天 23. 生亦我所欲 24. 所欲有甚於生者 25. 故不爲苟得也  
 爲人所知 26. 爲火所燬 27. 爲捕役執去 28. 爲今之計 29. 爲國致命 30.  
 爲人爲 31. 非夫人之爲慟而誰爲 32. 自古至今 33. 自今日起 34. 自始至  
 終 35. 此人來自內地 36. 自接函之時 37. 從今而後 38. 病從口入 39. 從頭  
 至尾 40. 諸將皆從壁上觀 41. 由淺入深 42. 由此門進 43. 子曰誰能出不  
 由戶 44. 何莫由斯道也 45. 由水道 46. 由陸路 47. 由天而降 48. 不由人算  
 由領事官飭該商 49. 遇諸路 50. 子貢曰我不欲人之加諸我也 51. 吾亦欲

罪不在我<sup>60.</sup> 懷恨在心  
 57. 異乎此<sup>58.</sup> 有我在  
 乎是<sup>55.</sup> 在乎彼<sup>56.</sup> 合乎此  
 一日長乎爾<sup>54.</sup> 不敬莫大  
 流決諸西方則西流<sup>53.</sup> 吾  
 猶湍水也決諸東方則東  
 小人求諸人<sup>52.</sup> 告子曰性  
 諸人<sup>51.</sup> 子曰君子求諸己  
 吾聞諸夫子<sup>50.</sup> 有不知問  
 無加諸人<sup>48.</sup> 告諸其父<sup>49.</sup>

## Vocabulary.

同治	<i>t'ung<sup>2</sup>-chih</i> — the title of reign of the Emperor who reigned from 1862 to 1875.	燬	<i>hui<sup>3</sup></i> (687)—a blazing fire; to burn.
餉	<i>hsiang<sup>3</sup></i> (579)—rations for troops; taxes; revenue.	捕役	<i>pu-i<sup>4</sup></i> —a constable.
稅餉	<i>shui-hsiang<sup>3</sup></i> —revenue.	慟	<i>t'ung</i> —affected; grieved.
出入	<i>ch'u-ju<sup>4</sup></i> —difference (lit to go out and in).	尾	<i>wei<sup>3</sup></i> —the tail of an animal; the end
良民	<i>liang-min<sup>3</sup></i> —loyal people.	貢	<i>kung<sup>4</sup></i> (8)—tribute. Here: a proper name.
恭	<i>kung<sup>1</sup></i> (95)—respectful; reverent	湍	<i>t'uan<sup>2</sup></i> —water rushing; a torrent.

## TRANSLATION.

1. In the 3rd year of T'ung-chih.
2. At that time.
3. At present.
4. At the time of entering the port.
5. On that day.



6. Which is the first of these three ?
7. At the said place.
8. It makes no great difference in the revenue.
9. Convenient for merchants.
10. Not to ask from others.
11. (He) learned (it) from me.
12. Different from ordinary years.
13. Not to be distinguished from respectable citizens.
14. It is difficult to make arrangements for the beginning. It is easy to make plans for the completion.
15. Easy to land.
16. Not sufficient for cultivation.
17. Killed him with a sword.
18. He who without a regular office receives the pay of the prince (上) must be deemed disrespectful.
19. The water is higher than the bank.
20. There is nothing greater than God.
21. I also like life, but there is that which I like more than (於) life, and therefore (故) I will not seek to possess it by any improper way (lit. I won't do improper (苟) getting).
22. To be known by others.
23. Destroyed by fire.
24. Arrested by constables.
25. A plan for the present juncture.

26. To die for one's country.
27. To act on behalf of others.
28. If I am not to mourn for this man (夫人), for whom  
should I mourn?
29. From of old until now.
30. Beginning from to-day.
31. From beginning to end.
32. This man comes from the interior.
33. Ever since the receipt of the letter.
34. Henceforth.
35. Disease enters by the mouth.
36. From first to last.
37. All generals were looking from the wall
38. From shallow to deep.
39. Go in by this door.
40. The Master said, "Who can go out but by the door? How is  
it that (men) will not walk according to these ways?"
41. By water.
42. By land.
43. To come down from heaven.
44. Not within the calculations of mortals.
45. The consul instructed the said merchant (lit. from the con-  
sul there was instruction to the said merchant).
46. To meet on the road.
47. Tzu-kung said, "What I do not wish men to do (加) to  
me, I also do not wish to do to men."
48. Told (it) to his father.

49. I heard (this) from our Master.  
 50. If you do not know, ask others.  
 51. The Master said, "The superior man seeks from himself; the mean man seeks from others."

The philosopher (子) Kao said, "(Man's) nature is like a stream of water. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west."

53. I am a day older than (乎) you.  
 54. There is nothing worse than irreverence (lit. irreverence,—there is nothing worse than that).  
 55. It consists in that.  
 56. Agreeing with this.  
 57. Differing from this.  
 58. I am here.  
 59. It is not my fault.  
 60. To harbor resentment in one's heart.

*(to be continued)*

## LESSON XXV.

## 1.

聊齋誌異

趙城虎

趙城嫗年七十餘，止一子。一日入山，爲虎所噬。嫗悲痛，幾不欲活。號啼而訴於宰。宰笑曰：虎何可以官法制之乎？嫗愈號跳，不能制止。宰叱之，亦不畏懼。又憐其老，不忍加威怒。遂諸爲捉虎。嫗伏不去，必待句牒出，乃肯行。宰無奈之，卽問諸役：誰能往者？一隸名李能，醺醉詣坐下，自言能之。持牒下。嫗始去。隸醒而悔之，猶謂宰之僞局。姑以解嫗擾耳。因亦不甚爲意。持牒報繳。宰怒曰：固言能之。何容復悔？隸窘甚，請牒拘獵戶。宰從之。隸集諸獵人，日夜伏山谷，冀得一虎。庶可塞責。（未完）

## Vocabulary.

嫗 *yu<sup>4</sup>*—an old woman.噬 *shih<sup>4</sup>*—to bite; to eat.悲痛 *pei-t'ung<sup>4</sup>*—to grieve.號 *hao<sup>2</sup>*—to call out; to wail.啼 *t'i<sup>2</sup>* (88)—to cry out; to wail.號啼 *hao-t'i<sup>2</sup>*—to wail.訴 *su<sup>4</sup>*—to tell; to lay a plaint.宰 *tsai<sup>2</sup>*—here: the district magistrate.跳 *t'iao<sup>4</sup>*—to jump; to skip.制止 *chih<sup>4</sup>-chih*—to stop; to restrain.

畏懼 *wei-chiu<sup>4</sup>*—to be afraid.

威 *wei<sup>1</sup>* — majesty; dignity; awe. To threaten.

威怒 *wei-nu<sup>4</sup>*—with awe inspiring anger.

捉 *cho<sup>1</sup>*—to seize; to arrest.

句牒 *chiu-tieh<sup>2</sup>*—a warrant.

奈 *nai<sup>4</sup>* — a remedy; a resource. But; unfortunately.

無奈 *wu-nai<sup>4</sup>*—there is no resource; there being no alternative.

隸 *li*—here: an official servant.

李 *li<sup>3</sup>*—the plum. Here: a proper name.

醺 *hsün<sup>1</sup>* (28)—drunk.

醺醉 *hsün-tsui<sup>4</sup>*—drunk.

醒 *hsing<sup>3</sup>* (42) — to become sober; to wake up.

謂 *wei<sup>4</sup>*—here: to think.

偽 *wei<sup>4</sup>* (260)—false; pretended.

偽局 *wei-chiu<sup>2</sup>* — a trick; to play a trick.

姑 *ku<sup>1</sup>* (702)—to tolerate; to be lenient, Paternal aunt *Meanwhile; for the time being.*

擾 *jaò<sup>3</sup>*—to give trouble; to annoy.

繳 *chiao<sup>3</sup>*—to deliver; to hand over

報繳 *pao-chiao<sup>3</sup>*—to hand back, —as a warrant.

窘 *chiung<sup>3</sup>* (678) — distressed.

拘 *chiu* (227) — to grasp; to seize. To collect; to bring together.

冀 *chi<sup>4</sup>*—to hope.

塞責 *sai-tse<sup>2</sup>* — to perform one's duty perfunctorily, or just so far as one is obliged to.

## TRANSLATION

### The Tiger of Chao-Ch'eng

There lived at Chao-ch'eng an old woman more than seventy years of age. She had an only son. One day he went up into the mountains and was devoured by a tiger. The sorrow of his mother was so great that she almost (幾) wished to die (lit. did not wish to live). Weeping and wailing she (went) to the local district magistrate and brought an accusation (against the tiger). The magistrate laughed and said, "How could a tiger be controlled by the law!" But the old woman went on weeping.



and it was impossible to stop (her lamentations). The magistrate hooted at her, but she did not pay any attention (lit. was not afraid). Then the magistrate in compassion for her great age did not wish to intimidate her and promised her to have the tiger arrested. (However) the old woman still lay prostrate on the ground and would not go until the warrant had been issued. The magistrate, having no other choice (無奈之), asked his attendants which of them would take up the job (lit. to go). One of them, named Li-Neng, who happened to be drunk, stepped up to his seat (坐下) and declared that he could do it. Whereupon the warrant was issued, and then (始) the old woman went away. When Li-Neng got sober he was sorry (悔) for what had happened (之). But (猶) reflecting that it was a mere trick the magistrate had played on the old woman in order to get rid of her, he did not care much about it and handed back the warrant to the magistrate. The latter cried angrily, "You said you could do this, and now I will not allow you to return the warrant." Li-Neng very much annoyed asked him for a warrant ordering to impress the (local) huntsmen. The magistrate granted it to him, and Li-Neng, having collected the huntsmen, lay in ambush day and night in the hills hoping to catch a tiger and thus to make an appearance of having performed his duty.

*(to be continued)*

# 法律適用條例 (續)

## 第五章

關於財產之法律。

第二十二條 關於物權。依物之所在地法。但關於船舶之物權。

依其船籍國之法律。

物權之得喪。除關於船舶外。依其原因事實完成時。物之所在

地法。

關於物權之遺囑方式。得依第二十六條第一項前段之規定。

第二十三條 法律行為發生債權者。其成立要件及效力依當事人意思定其應適用之法律。當事人意思不明時。同國籍者。依其本國法。國籍不同者。依行為地法。

行爲地不同者。以發  
通知之地。爲行爲地。  
契約要約地與承諾  
地不同者。其契約之  
成立及效力。以發要  
約通知地。爲行爲地。  
若受要約人於承諾  
時。不知其發信地者。  
以要約人之住所地。  
視爲行爲地。

### Vocabulary.

- 物權** *wu<sup>4</sup>-ch'üan*—real right (*Jus in re*).
- 物之所在地** *wu - chih - so - tsai-ti<sup>4</sup>* — the place where the things are situated.
- 物之所在地法** *wu - chih - so-tsai-ti - fa<sup>3</sup>*—the law of the place where the things are situated (*Lex rei sitae*).
- 船舶** *ch'uan-po<sup>4</sup>*—ships.
- 完成** *wan-ch'eng<sup>2</sup>* — to complete.
- 事實** *shih-shih<sup>2</sup>*—real facts.
- 原因事實** *yuan - yin - shih - shih<sup>2</sup>*—causal facts.
- 方式** *fang<sup>2</sup>-shih*—a form; a pattern.
- 段** *tuán<sup>4</sup>*—a section; a part.
- 項** *hsiang<sup>4</sup>*—here: a clause.
- 債權** *chai<sup>4</sup>-ch'üan* — obligation.
- 意思** *i<sup>4</sup>-ssu*—intention; meaning.
- 行爲地法** *hsing-wei-ti-fa<sup>3</sup>*—the law of the place of transaction (*Lex loci actūs*).
- 通知** *t'ung-chih<sup>1</sup>* — to communicate; to inform.
- 契約** *ch'i<sup>1</sup>-yüeh* — a written contract; an agreement.
- 要約** *yao<sup>4</sup>-yüeh*—an offer for a contract (*Stipulatio*).
- 要約地** *yao-yüeh-ti<sup>4</sup>* — the place of the offer of a contract.
- 承諾** *ch'eng-no<sup>4</sup>*—acceptance; to accept.
- 承諾地** *ch'eng-no-ti<sup>4</sup>* — the place of the acceptance of a contract.
- 受要約人** *shou - yao - yüeh - jen<sup>2</sup>*—the offeree.

## TRANSLATION.

RULES FOR THE APPLICATION OF LAWS (*continued*).

## Chapter V.

## Laws relating to things.

**Article 22.** Real rights are governed by the law of the place where the things are situated; provided that real rights relating to ships are governed by the national law of the ship.

The acquisition (得) and extinction (喪) of real rights, excepting (除 - - - - 外) those relating to ships, are governed by the law of the place where the things are situate at the time of the completion of the causal facts.

The form of a will relating to real rights may follow the provision (規定) of the first clause (段) of section 1 (第一項) of Article 26.

**Article 23.** The proper law (應適用之法律) governing the essentials and effect of juridical acts giving rise (發生) to obligations is determined by the intention of the parties. When the intention of the parties is uncertain, their national law governs if they are of the same nationality (同國籍者); but the law of the place of transaction governs if they are of different nationalities.

When there are different places of transaction (行爲地), the place where communication is made (發通知之地) is the place of transaction.

When the offer and acceptance of a contract are made in different places, as regards the formation (契約之成立) and the effect of the contract, the place where the offer is communicated is the place of transaction; but if the offeree (受要約人) does not know, at the time of acceptance, the place from which the offer was despatched, the domicile of the offeror (要約人) is regarded (視爲) as the place of transaction.



## Grammatical section

Examples of using the prepositional particles (*continued*).

1. 殺人以梃與刃。有以異乎。2. 君使臣以禮。臣事君以忠。3. 子曰。  
 君子義以爲質。禮以行之。孫以出之。信以成之。君子哉。4. 以四個  
 月爲期。5. 以不應納子稅爲辭。6. 以此爲例。7. 以天下與人。8. 子  
 路以告。孔子曰。有命。9. 我非堯舜之道。不敢以陳於王前。10. 用刀  
 殺人。11. 用力攻城。12. 自東至西。13. 自古及今。未有能行之者也。14.  
 與原議不符。15. 與平日不同。16. 與他何干。17. 與國課有關。18. 子曰。  
 賜也。始可與言詩已矣。19. 子曰。士志於道。而恥惡衣惡食者。未足  
 與議也。20. 子曰。可與言。而不與之言。失人。不可與言。而與之言。失  
 言。21. 將執照帶回。22. 將謠言傳布。23. 將被拏之人。立即釋放。24. 將  
 無作有。25. 被匪竊去。26. 被本官查拏。27. 被風浪衝移。28. 被山遮蔽  
 29. 按本分。30. 按月支銀。31. 河向東流。32. 業已向其告知。33. 向子曰



立	上	無	目	之	手	內	之	一	往	呈
在	55. 此	福	51. 日	48. 夜	46. 仁	42. 此	40. 此	38. 離	36. 距	34. 同
道	後	死	前	間	在	外	屋	此	此	君
旁	56. 背	夫	52. 有	49. 上	其	意	內	不	不	一
	後	後	福	年	中	外	於	遠	甚	意
	57. 海	於	死	冬	47. 於	44. 天	條	39. 於	37. 距	35. 同
	旁	樹	夫	間	水	下	約	一	岸	予
	58. 山	上	前	50.	火	45.	之	月	約	前

## Vocabulary.

杖	<i>t'ing<sup>3</sup></i> (70)—a staff; a cudgel.	立即	<i>li-chi<sup>2</sup></i> —immediately.
忠	<i>chung<sup>1</sup></i> (734)—loyal; faithful.	釋	<i>shih<sup>4</sup></i> —to loosen; to set free. To explain.
孫	<i>sun<sup>1</sup></i> = 遜 <i>hsün<sup>4</sup></i> —to be obedient; humble.	釋放	<i>shih-fang<sup>4</sup></i> —to release; to let go.
子稅	<i>tzu-shui<sup>4</sup></i> —transit dues.	浪	<i>lang<sup>4</sup></i> (361)—waves; billows. Extravagant.
干	<i>kan<sup>1</sup></i> —a shield; To concern; to involve.	衝	<i>ch'ung<sup>1</sup></i> (27)—to rush against; to collide.
執照	<i>chih-chao<sup>4</sup></i> —a certificate; a passport.	衝移	<i>ch'ung-i<sup>2</sup></i> —to carry away.
帶回	<i>tai<sup>2</sup>-hui</i> —to take back.	遮	<i>che<sup>1</sup></i> —to cover; to screen.
謠	<i>yao<sup>2</sup></i> (658)—a false report; a rumour.	遮蔽	<i>che-pi<sup>4</sup></i> —to conceal; to shade.
謠言	<i>yao<sup>2</sup>-yen</i> —false reports.	支	<i>chih<sup>1</sup></i> —here; to pay.
傳布	<i>ch'uan-pu<sup>4</sup></i> —to spread out.	子口	<i>tzu-k'ou<sup>3</sup></i> —an inland Customs' barrier.
		單	<i>tan<sup>1</sup></i> —alone; single. A document; an application.

## TRANSLATION.

1. Is there any difference between killing a man with a stick and (與) with a sword?
2. A prince should employ his ministers according (以) to (the rules) of propriety; ministers should serve their prince with faithfulness.
3. The Master said, "The superior man considers righteousness to be essential (質). He performs it according to (the rules) of propriety. He brings it forth in humility. He completes it with sincerity. (This is) indeed a superior man!"
4. To make four months as the limit.
5. To make non-liability to pay transit dues as an argument.
6. To make this as a rule.
7. To give the empire to the man.
8. Tzu-Lu informed (Confucius) of that (以), and Confucius said, "That is as ordered by Heaven".
9. I do not dare to set forth (陳) before the king any but the ways of Yao and Shun.
10. To kill a man with a knife.
11. To attack the city vigorously.
12. From the east to the west.
13. From ancient times till now there has not been any one able to do it (之)
14. Not in accordance with the original agreement.
15. Not as usual.
16. What business is it of his?

17. Affecting the revenue.
18. The Master said, "As for Tz'u, I can begin to talk about the odes with him (與)."
19. The Master said, "A scholar whose mind is set on (於) truth (道), and who is ashamed of bad clothes and bad food is not fit to be discussed with (與議)."
20. The Master said, "When (a man) may be spoken with (可與言), not to speak to him (不與之言) is to err in reference to the man (lit. to lose the man). When (a man) may not be spoken with, to speak to him is to err in reference to our words".
21. To bring back the passport.
22. To spread false reports.
23. To release at once the men who have been seized.
24. From nothing to make something.
25. Robbed by bandits.
26. Was seized upon discovery by this office.
27. Driven away by wind and waves.
28. Hidden by hills.
29. According to one's lot.
30. To pay monthly.
31. The river flows eastward.
32. They have already told (it) to him.
33. To hand in a manifest at a custom-barrier.
34. I am of the same opinion with you.
35. He went with me.
36. Not very far from here.
37. About a 'li' from the shore.
38. Not far from here.

39. Within the space of one month.
40. Inside this room.
41. In the treaty.
42. Besides this.
43. Beyond expectation.
44. Beneath the sky,—China.
45. Under one's hand or power.
46. Benevolence is in these things.
47. In the midst of fire and water (in danger).
48. In the night.
49. During the winter of last year.
50. Before one's eyes; at present.
51. The other day; some days ago.
52. (A wife) who has good fortune, dies before her husband; she  
who has not, dies after him.
53. Upon the tree.
54. Upon the mountain.
55. After that.
56. Behind the back.
57. By the sea.
58. To stand by the side of the road.

## LESSON XXVI.

## 1.

聊齋誌異

趙城虎

(續)

月餘。受杖數百。冤苦罔控。遂詣東郭嶽廟。跪而祝之。哭失聲。無何。一虎自外來。隸錯愕。恐被噬。虎入。殊不他顧。蹲立門中。隸祝曰。如殺某子爾也。其俯聽吾縛。遂出縲索。繫虎頸。虎帖耳受縛。牽達縣署。宰問虎曰。某子爾噬之耶。虎頷之。宰曰。殺人者死。古之定律。且嫗止一子。而爾殺之。彼殘年垂盡。何以生活。倘爾能爲若子也。我將赦之。虎又頷之。乃釋縛令去。嫗方怨宰不殺虎。以償子也。遲旦。啓扉。則有死鹿。嫗貨其肉。革用以資度。自是以爲常。時銜金帛。擲庭中。嫗由此致豐裕。奉養過於其子。心竊德虎。虎來時臥簷下。竟日不去。人畜相安。各無猜忌。數年嫗死。虎來吼於堂中。嫗素所積。綽可營葬。族人共瘞之。墳壘方成。虎驟奔來。賓客盡逃。虎直赴冢前。嗥鳴雷動。移時始去。土人立義虎祠於東郊。至今猶存。



## Vocabulary.

- 杖** *chang<sup>4</sup>* (168)—a staff; the heavy bamboo with which criminals are beaten.
- 冤** *yüan<sup>1</sup>*—oppression; injustice; a wrong
- 冤苦** *yüan-k'u<sup>3</sup>*—to grieve over wrongs.
- 控** *k'ung<sup>1</sup>* (10)—to control. To accuse; to charge; *to lay a plaint.*
- 罔** *wang<sup>3</sup>*—not; without.
- 郭** *kuo<sup>1</sup>*—here: suburbs.
- 嶽** *yo<sup>4</sup>* (*yüeh<sup>4</sup>*)—a lofty mountain peak.
- 廟** *miao<sup>4</sup>*—a temple.
- 東嶽廟** *tung-yüeh-miao<sup>4</sup>*—the temple dedicated to the spirit of Mount **東嶽** or **泰山** *T'ai-shan<sup>1</sup>*, the sacred mountain in Shantung.
- 跪** *kuei<sup>4</sup>*—to kneel.
- 祝** *chu<sup>1</sup>*—to invoke; to pray to.
- 哭** *k'u<sup>1</sup>*—to cry; to weep.
- 無何** *wu-ho<sup>2</sup>*—soon; suddenly.
- 錯愕** *ts'o-o<sup>4</sup>*—to be frightened.
- 啞** *chih<sup>4</sup>* (883)—to bite.
- 啞噬** *chih-shih<sup>4</sup>*—to bite; to eat.
- 蹲** *tun<sup>1</sup>* (783)—to squat.
- 俯** *fu<sup>3</sup>* (20)—to come down; to condescend.
- 俯聽** *fu-t'ing<sup>1</sup>*—to allow; to suffer.
- 縛** *fu<sup>2</sup>* (598)—to bind; to tie up.
- 縲** *lei<sup>3</sup>*—a rope; fetters.
- 縲索** *lei-so<sup>3</sup>*—a rope; fetters.
- 繫** *chih<sup>4</sup>* (304)—to tie up.
- 帖** *t'ieh<sup>1</sup>*—a label; a card. *To droop down.*
- 縣署** *hsien-shu<sup>3</sup>*—the office of the district magistrate.
- 頷** *han<sup>2</sup>* (437)—the chin. *To shake the head; to nod.*
- 殘** *ts'an<sup>3</sup>*—to injure; to destroy.
- 殘年** *ts'an-nien<sup>2</sup>*—the evening of life.
- 殘年垂盡** *ts'an-nien-ch'ui-chin<sup>4</sup>*—to grow old; to be near to the end of life.
- 赦** *she<sup>4</sup>*—to pardon.
- 釋** *shih<sup>4</sup>*—to loosen; to set free.
- 釋縛** *shih-fu<sup>2</sup>*—to loose one's bond; to set free.
- 遲旦** *ch'ih-tan<sup>4</sup>*—next morning.
- 扉** *fei<sup>1</sup>* (418)—a door.

鹿 *lu<sup>4</sup>*—a stag; a deer.  
 度 *tu<sup>4</sup>*—a measure; capacity.  
 To calculate. To spend;  
 to pass.  
 資度 *tzu-tu<sup>4</sup>*—to help make  
 living.  
 帛 *po<sup>4</sup>*—silk; wealth.  
 裕 *yü<sup>4</sup>*—abundant; plenty.  
 豐 *feng<sup>1</sup>*—luxuriant; abun-  
 dant.  
 豐裕 *feng-yü<sup>4</sup>*—abundant;  
 wealthy.  
 德 *te<sup>2</sup>*—here: kindly feeling;  
 to be grateful.  
 猜 *ts'ai<sup>2</sup>*—to guess.  
 忌 *chi<sup>4</sup>* (311)—to dread; to  
 shun; to avoid.

猜忌 *ts'ai-chi<sup>4</sup>*—to suspect  
 and dislike.  
 綽 *ch'o<sup>4</sup>* (15)—ample; spaci-  
 ous. Liberal.  
 營葬 *ying-tsang<sup>4</sup>*—to manage  
 a funeral.  
 瘞 *i<sup>4</sup>*—a retired spot. To  
 bury.  
 壘 *lei<sup>3</sup>*—a wall; a rampart.  
 墳壘 *fen-lei<sup>3</sup>*—a grave; a  
 mound.  
 賓 *pin<sup>1</sup>*—a visitor; a guest.  
 冢 *chung<sup>3</sup>*—a mound; a peak.  
 嗥 *hao<sup>2</sup>*—to howl; to bawl.  
 嗥鳴 *hao-ming<sup>3</sup>*—to howl; to  
 roar.  
 祠 *ssu<sup>2</sup>* (tz'u<sup>2</sup>) (701)—a temple;  
 to worship ancestors.

### TRANSLATION.

#### The Tiger of Chao-ch'eng (continued).

More than one month passed away during which time Li-Neng received several hundred blows with the bamboo. Overwhelmed with wrongs and having nobody to whom to make complaint, he went to the temple of Tung-Yüeh in the eastern suburb, and there he kneeled down, prayed, and wept bitterly (lit. till he lost his voice). Suddenly a tiger appeared from outside. Li-Neng was terrified thinking that the tiger was going to devour him. The tiger entered and paying no attention to anything squatted down in the doorway. Then Li-Neng addressed the tiger with a prayer. "If it is you" (爾), he said, "who killed that old woman's son (lit. a certain son), suffer (其 here an imperative particle) me to tie you up." Where-upon (遂), drawing out a cord, he threw it over the tiger's neck. The latter drooped its ears and allowed itself to be bound.

When the tiger was led into the office of the district magistrate, the latter asked it, "Was that young man devoured by you?" The tiger nodded its head (in assent). "Murderers should suffer death," continued the magistrate, "such is the law from the ancient times. Moreover (且) the old woman had only one son whom you killed; and now, in her declining years, what support can she get? If you can be as a son to her I shall pardon you." The tiger again nodded its head. Whereupon the tiger was set free and ordered to go. The old woman was very much dissatisfied with the magistrate because he did not (order someone) to kill the tiger to revenge (the death) of her son.

Next morning, when the old woman opened the door, there was a dead deer (lying before it). She sold its flesh and skin, and thus was able to make a living. From that day it became a common thing. Sometimes the tiger would bring valuables (lit. gold and silk) and throw them in the court-yard, so that (由此) the old woman became very well-off and better cared for than by her own son. She felt very grateful to the tiger who, when he came, slept a whole day under the eaves. Men and animals (seeing it) remained quiet and were not afraid of it. In a few years the old woman died, and the tiger came and roared in the hall. With the money the old woman had saved it was possible to arrange a pompous funeral for her, and she was buried by her relatives. The grave-mound had just been completed when a tiger rushed in, and every one who was at the funeral fled away in fear. The tiger approached the mound, roared like thunder and disappeared.

The people of that place built in the eastern suburb a temple in honor of the Faithful Tiger which remains there till this day.

## 法律適用條例 (續)

第二十四條 關於因事務管理不當利得發生之債權。依事實發生地法。

第二十五條 關於因不法行爲發生之債權。依行爲地法。但依中國法不認爲不法者。不適用之。

前項不法行爲之損害賠償及其他處分之請求。以中國法認許者爲限。

## 第六章

關於法律行爲方式之法律。

第二十六條 法律行爲之方式。除有特別規定外。依行爲地法。但遵用規定行爲效力之法律。所定之方式。亦爲有效。



以行使或保  
全票據上權  
利爲目的之  
行爲。其方式  
不適用前項  
但書規定。  
第七章  
第二十七條  
本條例自公  
布日施行。

### Vocabulary.

事務管理	shih-wu-kuan-li <sup>3</sup> — the management of affairs without mand- ate ( <i>Negotiorum gestio</i> )	票	p'iao <sup>4</sup> —a warrant; a bank note; a document.
不當利得	pu-tang-li-te <sup>2</sup> — unjustified bene- fits.	票據	p'iao <sup>4</sup> -chü — negotiable papers; negotiable in- struments.
不法行爲	pu-fa-hsing wei <sup>2</sup> — an unlawful act; a delict ( <i>Delictum priva- tum</i> ).	行使	hsing-shih <sup>2</sup> —to exercise
損害	sun-hai <sup>4</sup> —damages.	保全	pao-ch'üan <sup>2</sup> —to preserve.
處分	ch'u <sup>3</sup> fen -- a punish- ment; a disposition.	目的	mu-ti <sup>1</sup> —aim; object.
但書	tan-shu <sup>1</sup> —or	公布	kung-pu <sup>4</sup> —to promul- gate.
定	tan-shu-kuei-ling <sup>4</sup> — a proviso.	施行	shih-hsing <sup>2</sup> — to come into operation.

### TRANSLATION

#### RULES FOR THE APPLICATION OF LAWS (continued).

**Article 24.** Obligations arising out of management of af-  
fairs without mandate and unjustified benefits are governed by  
the law of the place where the acts occurred (事實發生地  
法).



**Article 25.** Obligations arising out of delicts are governed by the law of the place where the acts were committed (行爲地法), but this does not apply to acts not considered (不認爲) wrong (不法者) by Chinese law.

Applications (請求) for compensation of damages and for other dispositions on account of delicts mentioned in the above provision (前項) are limited (爲限) only to those which are allowed (認許者) by Chinese law.

## Chapter VI

### Laws relating to forms of juridical acts.

**Article 26.** The forms of juridical acts, unless otherwise provided (除有特別規定外), are governed by the law of the place where the acts were performed; provided that the forms prescribed (所定之) by the law governing (規定) the effect of such acts are also effective (亦爲有效).

The proviso of the above section is not applicable to the forms of acts which have for their object (爲目的) the exercise or preservation of rights arising out of negotiable instruments.

## Chapter VII

**Article 27.** These Rules shall come into operation from the day of promulgation.

## 3.

## Grammatical section.

## INDIVIDUAL PARTICLES.

There are a few particles which are used in many various ways and cannot be classified in any one definite group. They are therefore united into a separate class of individual particles

These particles are ;

以<sup>i<sup>3</sup></sup>, 之<sup>chih<sup>1</sup></sup>, 者<sup>che<sup>3</sup></sup>, 所<sup>so<sup>3</sup></sup>.

The particle 以<sup>i<sup>3</sup></sup>,

The particle 以 is used in the following senses :

*Out, from, of* (of material of which something is made) (examples 1, 2, 3,).

2 *According to, in accordance with* (ex. 4, 5, 6, 7).

3. *As a sign of the objective case* (ex. 8, 9, 10, 11, 12, 13).

**Note.** In these cases 以 can also be translated : "to take."

4. *By, with* (as an instrument) (ex. 14, 15, 16, 17).

5. *In order to* (ex. 18, 19, 20).

6. *To think, to consider* In this meaning 以 is seldom used alone (ex. 24, 37), but usually is combined with 爲 (ex. 21, 22, 23). (Compare lesson V, 1, note d).

7. *Because, on account of* (ex. 25, 26).

8. *To have* (ex. 27, 28).

9. *To use, to employ* (ex. 29, 30).

10. *To do* (ex. 31, 42).

11. *Although* (ex. 32).

12. *If* (ex. 33).

13. Sometimes 以 indicates the preceding object (ex. 34, 35, 36, 37, 38, 39).

(Compare lesson IX, 2, notes a, g, and lesson X, 1, note f).

14. *Cause, reason* (ex. 40, 41).
15. Used alone or joined with **致** means: *so that, and so, and thus* (ex. 43, 44, 45, 46).
16. Being joined with **所**:  
 a) forms a relative clauses:  
*"that with which" - - - -* (ex. 47, 48, 49, 50, 51).  
 b) means: *therefore* (ex. 52, 53).
17. *And* (ex. 54).
18. *Or* (ex. 55).
19. Being joined with the expressions of place and time forms compound expressions, like: **以上, 以下, 以往, 以後, 以來, 以內, 以外** (ex. 56, 57, 58, 59, 60)

Examples of using the particle **以**

1. 以木作弓。2. 西國以金銀爲錢。3. 告  
 子曰。性猶杞柳也。義猶杯棬也。以人性  
 爲仁義。猶以杞柳爲杯棬。4. 使民以時  
 5. 斧斤以時入山林。材木不可勝用也  
 6. 所謂大臣者。以道事君。不可則止。7.  
 以位則子君也。我臣也。何敢與君友也。  
 以德則子事我者也。奚可以與我友。8.  
 分人以財。9. 以仁存心。10. 以假攬真。11.  
 古人不用金銀。以其所有。易其所無。12.  
 教以漢書。13. 子以四教。文行忠信。14. 或  
 曰。以德報怨。何如。子曰。何以報德。以直

報怨。以德報德。<sup>15.</sup>何以異於是。<sup>16.</sup>以食愈飢。以學愈愚。<sup>17.</sup>以力服人。<sup>18.</sup>卜  
 以決疑。不疑何卜。<sup>19.</sup>修己以安人。<sup>20.</sup>吾無以與之。<sup>21.</sup>以國事爲重。<sup>22.</sup>何國  
 不以得民心爲要。<sup>23.</sup>子曰。事君盡禮。人以爲諂也。<sup>24.</sup>子曰。吾以女爲死矣。  
<sup>25.</sup>孔子曰。以吾從大夫之後。不敢不告也。<sup>26.</sup>子曰。君子不以言舉人。不以  
 人廢言。<sup>27.</sup>彼以其富。我以吾仁。彼以其爵。我以吾義。<sup>28.</sup>以能問於不能。以  
 多問於寡。<sup>29.</sup>冉子退朝。子曰。何晏也。對曰。有政。子曰。其事也。如有政。雖不  
 吾以。吾其與聞之。<sup>30.</sup>不便大臣怨乎。不以。<sup>31.</sup>以若所爲。求若所欲。猶緣木  
 而求魚也。<sup>32.</sup>以吾一日長乎爾。毋吾以也。<sup>33.</sup>或百步而後止。或五十步而  
 後止。以五十步笑百步。則何如。<sup>34.</sup>不敢以告人。<sup>35.</sup>苟行王政。四海之內。皆  
 舉首而望之。欲以爲君。<sup>36.</sup>孟子曰。能順杞柳之性。以爲杯棬乎。<sup>37.</sup>公以告  
 臧孫。臧孫以難。<sup>38.</sup>我非堯舜之道。不敢以陳於王前。<sup>39.</sup>屋廬子不能對。明



日之鄒。以告孟子<sup>40</sup>。必有以也<sup>41</sup>。而問其以<sup>42</sup>。視其所以。觀其所由<sup>43</sup>。一朝之忿。忘其身。以及其親。非惑與<sup>44</sup>。其以人也。發憤忘食。樂以忘憂<sup>45</sup>。以致如此<sup>46</sup>。以致生出事端<sup>47</sup>。此天地之所以爲大<sup>48</sup>。聖人之所以同於衆者。性也<sup>49</sup>。知所以修身。則知所以治人<sup>50</sup>。除害卽所以興利也<sup>51</sup>。敢問其所以異<sup>52</sup>。有大才。所以能成大事<sup>53</sup>。有大見識。所以能出奇謀<sup>54</sup>。富以苟不如貧以譽。生以辱。不如死以榮<sup>55</sup>。此年行師。當克以否<sup>56</sup>。自古以來<sup>57</sup>。臨御以來<sup>58</sup>。登位以前<sup>59</sup>。自今以往<sup>60</sup>。子曰。中人以上。可以語上也。中人以下。不可以語上也。

### Vocabulary.

杞	<i>ch'i<sup>3</sup></i> (311) —a kind of willow.	斤	<i>chin<sup>1</sup></i> —an adze; a hatchet. The Chinese "catty" or pound.
柳	<i>liu<sup>2</sup></i> —the willow tree.	位	<i>wei<sup>1</sup></i> —position; place; a seat.
杯	<i>pei<sup>1</sup></i> —a cup to drink from	攪	<i>ch'an<sup>1</sup></i> —to mix; to blend. To support.
樅	<i>ch'üan<sup>2</sup></i> (467) —a wooden bow!	易	<i>i<sup>1</sup></i> —here; to change.



漢	han <sup>4</sup> —a large branch of the Yang-tzu which flows into it at Hankow. Name of a famous dynasty; hence of, or belonging to, China.	屋盧子	wu-lu-tzu <sup>3</sup> —a proper name.
愈	yü <sup>4</sup> —here: to cure.	鄒	tsou <sup>1</sup> —the name of a small state in which Mencius was born.
諂	ch'an <sup>3</sup> —to flatter.	孟	meng <sup>4</sup> —chief; head; first.
女=汝	ju <sup>3</sup> —you.	孟子	meng <sup>4</sup> -tzu—Mencius (B.C. 372-289)
爵	chio <sup>3</sup> (chiueh <sup>2</sup> ) — dignity; rank. A wine-cup.	事端	shih-tuan—occasion of trouble.
冉	jan <sup>3</sup> —tender; weak.	修身	hsiu-shen <sup>1</sup> —to cultivate oneself.
冉子	jan-tzu <sup>3</sup> —the name of a disciple of Confucius.	譽	yü <sup>4</sup> (69I)—praise; credit; fame.
宴	yen <sup>4</sup> —here: late.	行師	hsing-shih <sup>1</sup> — to wage war.
緣木	yuan-mu <sup>4</sup> —to climb a tree.	克	k'o <sup>4</sup> —here: to win; to be victorious.
臧	tsang <sup>1</sup> —good; right.	御	yü <sup>4</sup> —to drive a chariot; to manage; to control. Imperial.
臧孫	tsang-sun <sup>1</sup> — a proper name.	臨御	lin-yü <sup>4</sup> —to take the reins of government; to occupy the throne.
盧	lu <sup>2</sup> —a vessel for containing rice.	登位	teng-wei <sup>4</sup> —to ascend the throne.

## TRANSLATION

1. To make a bow from wood.
2. Western nations make money of gold and silver.
3. The philosopher Kao said, "(Man's) nature is like the willow tree, and righteousness is like a cup or a bowl. The molding of benevolence and righteousness out of man's nature is like the making of cups and bowls from the willow tree."

4. To employ people at the proper seasons.
5. If the axes enter the mountain forests at the proper time, there will be more wood than can be used.
6. Those who are called great ministers serve their prince according to righteousness, and (when) they cannot, they retire (lit. stop).
7. With regard to (our) stations (位) you (子) are sovereign, and I am subject. How can I presume to be on terms of friendship with (my) sovereign? With regard to virtue you are my disciple (lit. you serve me). How may you be on terms of friendship with me?
8. To divide money among the men.
9. To cherish charity in one's heart.
10. To mix falsehood with truth.
11. The men of old did not use gold or silver, they bartered what they had for what they had not.
12. To teach Chinese literature.
13. There were four (things) which the Master taught,—letters, ethics (lit. behaviour), loyalty and truthfulness.
14. Someone (或) said, "What do you say (何如) (concerning the principle that) injury should be recompensed with kindness?" The Master said, "With what (何以) (then) recompense kindness? Recompense injury with justice, and recompense kindness with kindness."
15. In what does it differ from this? •
16. Hunger is cured by food; ignorance is cured by study.
17. To subdue men by force.
18. One uses divination in order to do away with one's doubts. It one doubts not, why divine?

19. He cultivates himself so as to give rest to others.
20. I have nothing to give him.
21. To consider affairs of state as important.
22. What state does not consider it important to win the hearts of the people?
23. The Master said, "The full observance (of the rules) of propriety (盡禮) in serving one's prince (事君) is accounted by people to be flattery.
24. The Master said, "I thought you (女=汝) had died."
25. Confucius said, "As I follow in the rear of the great officers I did not dare not to inform".
26. The Master said, "The superior man does not promote (舉) a man (simply) on account of (以) (his) words nor does he put aside (good) words because of the man".
27. They have (以) their wealth,—I have my benevolence. They have their nobility,—I have my righteousness.
28. Gifted, with ability, (and yet) putting questions to those who were not gifted; possessing much, (and yet) putting questions to those possessing little.
29. Jan-tzu returned from the Court. The Master said (to him), "Why are you so late?" He replied, "We had government business" (政) The Master said, "It must have been (family) affairs (事). If there had been government business, though I am not in office (lit. not used), I should have participated (與) and heard it."  
(其 here emphasizes 吾 making a double subject as it often does).
30. (He) does not cause (使) the great ministers to murmur (his) not employing (them).  
(乎 is an expletive).

31. To do (以) what (you) do, to seek for what (you) desire, is like (猶) climbing a tree to seek for fish.
32. Though (以) I am a day (or so) older than you, do not think (以) of that [lit. do not consider me (to be your senior)].
33. Some (或) (of the defeated soldiers) (ran) a hundred paces and stop; some (ran) fifty paces and stop. What would you think (何如), if (以) those who (ran) fifty paces were to laugh at those who (ran) a hundred paces?
34. I do not dare to tell others about it.
35. If (he) were practising royal government (行王政), all within the four seas would be lifting up their heads and looking for him (望之) wishing to make (爲) him (以) their sovereign.
36. Mencius said "Can you, leaving untouched (lit. following—順) the nature of the willow, make with it (以) cups and bowls?"
37. The duke informed Tsang-sun of this (以), and Tsang-sun found (以) it difficult.
38. I do not dare to set forth (陳) before the prince any but the ways of Yao and Shun.
39. Wu-lu-tzu was unable to reply (to those questions), and the next day he went (之) to Tsou and told them (以告) to Mencius.
40. There must be a reason.
41. And asked the cause.
42. Observe what he does (以) and mark his motives.
43. For a morning's anger to disregard one's own life and so (以) involve (及) that of his parents,—is not this a case of delusion? (其=己).

44. He is a man, who in his eager pursuit (of knowledge) forgets his food and so rejoices (at its attainment) that he (以) forgets his sorrows.
45. So as to bring about this state of affairs.
46. So as to give rise to difficulties.
47. This (is) that in which (所以) heaven and earth are great.
48. That wherein the sage is similar to mankind is his nature.
49. If he know by what means to cultivate his character, he will know by what means to govern men.
50. To eradicate (除) evils is the way (所以) to give rise to profits.
51. May I ask what is the difference (lit. that by which it differs) ?
52. He who is endowed with great capacities is therefore able to achieve great deeds.
53. He whose experience is great is therefore able to devise a clever plan:
54. Riches and obscurity (lit. little importance) are worse than poverty and fame. Life and disgrace are worse than death and glory.
55. If we start war this year shall we win or not ?
56. From ancient times until now.
57. Ever since he occupied the throne.
58. Before he ascended the throne.
59. From to-day henceforth.
60. The Master said, "To those, who are above mediocrity, the highest subjects (上) may be mentioned. To those, who are below mediocrity, the highest subjects may not be mentioned."



## LESSON XXVII.

## 1.

## 中國與列強對於修改條約之心理

九月四日。簽訂華盛頓條約之八強國者。即英比法意日和葡美等國是也。一致備文答覆中國六月二十四日之照會。對於中國所請求之修改不平等條約一層。表示共同之態度。所以示列強對於中國採用同一之步驟也。中國與各有關係國意見之差異。從兩方往來之文件上。可一望而知。中國向列強請求根本恢復中國之主權。因此隨同之步驟。不可不先由取消一切主奴式之條約入手。約而言之。中國人欲將歷來所加諸身上之桎梏。一舉揮而去之。一躍而與世界各強國共登於平等之地位也。

(未完)

## Vocabulary.

中國 *chung-kuo*<sup>2</sup>—China

列強 *lieh-ch'iang*<sup>2</sup>—the powerful nations.

對於 *tui<sup>4</sup>-yü*—in connection with; with respect to.

修改 *hsiu-kai*<sup>3</sup>—to amend; to revise.

心理 *hsin<sup>1</sup>-li*—mind ; idea ; attitude.

簽訂 *ch'ien-ting<sup>4</sup>*—duly signed. To sign.

華 *hua<sup>2</sup>*—flowers. China.

華盛頓 *hua - sheng - tun<sup>4</sup>*—Washington.

華盛頓條約 *hua-shêng-tun-t'iao-yüeh<sup>1</sup>*—Washington Conference Treaty.

英 *ying<sup>1</sup>*—here: England.

比 *pi<sup>3</sup>*—Belgium.

法 *fa<sup>1</sup>*—France.

意 *i<sup>4</sup>*—Italy.

日 *jih<sup>4</sup>*—Japan.

和 *ho<sup>4</sup>*—Holland.

葡 *p'u<sup>2</sup>*—Portugal.

美 *mei<sup>3</sup>*—United States of America.

一致 *i-chih<sup>1</sup>*—unitedly ; with one consent.

平等 *p'ing-teng<sup>3</sup>*—equal rank ; equality.

層 *ts'eng<sup>2</sup>*—a layer ; a stratum. A question.

表示 *piao<sup>3</sup>-shih*—to show ; to manifest.

態 *t'ai<sup>4</sup>*—behaviour ; manner.

態度 *t'ai<sup>4</sup>-tu*—attitude.

採用 *ts'ai-yung<sup>4</sup>*—to use.

同一 *t'ung-i<sup>1</sup>*—alike ; equal.

步驟 *pu<sup>1</sup>-tsou*—a step ; a measure.

差異 *ch'a<sup>1</sup>-i*—the difference.

兩方 *liang-fang<sup>1</sup>*—both sides.

根本 *ken<sup>1</sup>-pen*—root ; foundation.

恢 *hui<sup>1</sup>* (173)—great ; liberal.

恢復 *hui<sup>1</sup>-fu*—to recapture ; to get back.

主權 *chu<sup>3</sup>-ch'üan*—sovereignty.

隨同 *sui-t'ung<sup>2</sup>*—to follow ; to accompany ; to appropriate.

取消 *ch'ü-hsiao<sup>1</sup>*—to abolish.

主奴式之條約 *chu - nu-shih<sup>4</sup>-chih*  
*t'iao-yüeh*—master and slave treaties ; humiliating treaties.

入手 *ju-shou<sup>2</sup>*—to begin ; to start.

約而言之 *yüeh-erh-yen<sup>2</sup>-chih*  
—briefly ; summarily ; in a few words ; in a word.

歷來 *li-lai<sup>2</sup>*—hitherto ; heretofore.

桎 *chih<sup>1</sup>* (883)—handcuffs ; to fetter.

梏 *ku<sup>4</sup>*—fettters.

桎梏 *chih-ku<sup>4</sup>*—fettters.

去 *ch'ü<sup>4</sup>*—here: to remove ; to lay off.

世界 *shih<sup>4</sup>-chieh*—the world.

位 *wei<sup>4</sup>*—a position ; a place.

地位 *ti<sup>4</sup>-wei*—a position ; a standing.

## TRANSLATION.

THE ATTITUDE OF CHINA AND THE POWERS TOWARDS  
THE REVISION OF TREATIES.

On the 4th of September the eight Powers, signatories of the Washington Treaty, viz. England, Belgium, France, Italy, Japan, Holland, Portugal and the United States of America sent a joint note in reply to the communication of the Chinese Government of the 24th of June showing a common attitude toward China's request for the revision of unequal treaties from which it is evident that the Powers are acting in common (lit. taking the same steps) toward China.

The difference (差異) between the opinions of China and the interested countries (各有關係國) can be ascertained from the communications exchanged (往來) between both sides (兩方). China demands from the Powers a complete restoration (根本恢復) of her sovereign rights. Therefore (因此) appropriate measures thereto must begin with the abrogation of all humiliating treaties. In a word, the Chinese desire that all fetters which hitherto bound them should be severed at one stroke, and that at single jump (一躍) China should assume (登) a position of equality with the other Powers.

*(to be continued)*

## 學生致老師信

夫子大人尊鑒。敬啓者。學生<sup>b</sup>

昨晚自學堂回家。途遇急

雨。衣服盡溼。今日早起。頭

目暈眩。殊覺不適。想係感

受寒氣所致。承家慈之命。

在家少息。俟病稍愈。即當

赴校補課。用特修函請假。

伏祈

鑒察。敬請<sup>d</sup>

鈞安

學生 某某謹上 月 日

信 背 式

信 面 式

送東大市巾學校呈

王 大 先 生

甫 玉 山

文 啓

某某敬緘

謹

月

日

封



**Note.** Beginning with this lesson samples of family letters will be given in the 2nd section of each lesson. The student is encouraged to make his own translations by the use of the full notes and explanations given.

## Vocabulary.

- |  |   |
|--|---|
| <p>學生 <i>hsüeh<sup>2</sup>-sheng</i>—a student; a pupil.</p> <p>老師 <i>lao-shih<sup>1</sup></i>—a teacher.</p> <p>信 <i>hsin<sup>4</sup></i>—here: a letter.</p> <p>夫子 <i>fu<sup>1</sup>-tzu</i> a master; a teacher. A title of respect.</p> <p>尊 <i>tsun<sup>1</sup></i>—honorable; venerable. Applied conventionally to the relatives and belongings of others.</p> <p>尊鑒 <i>tsun-chien<sup>4</sup></i>—for your approval; for your inspection.</p> <p>敬啓者 <i>ching-ch'i<sup>2</sup>-che</i>—I beg respectfully to inform you.</p> <p>晚 <i>wan<sup>3</sup></i>—late; evening.</p> <p>學堂 <i>hsüeh-t'ang<sup>2</sup></i>—a school.</p> <p>濕 <i>shih<sup>1</sup></i>—damp; wet.</p> <p>暈 <i>yün<sup>4</sup></i> (838)—to be giddy; dizzy.</p> <p>眩 <i>hsüan<sup>2</sup></i> (877)—dizzy; dazed.</p> <p>暈眩 <i>yün<sup>4</sup>-hsüan</i>—confused; dizzy.</p> <p>不適 <i>pu-shih<sup>4</sup></i>—to be ill; to be out of sorts.</p> <p>感受 <i>kan-shou<sup>4</sup></i>—to be affected.</p> <p>慈 <i>tz'u<sup>2</sup></i> (880)—kind; gentle.</p> | <p>家慈 <i>chi. tz'u<sup>2</sup></i>—my mother.</p> <p>補課 <i>pu-k'o<sup>4</sup></i>—to make up one's lessons.</p> <p>修 <i>hsiu<sup>1</sup></i>—here: to prepare; to write.</p> <p>假 <i>chia<sup>4</sup></i>—leave of absence.</p> <p>祈 <i>ch'i<sup>2</sup></i>—to offer a sacrifice. To implore; to request.</p> <p>伏祈 <i>fu-ch'i<sup>2</sup></i>—to humbly implore.</p> <p>鑒察 <i>chien-ch'a<sup>2</sup></i>—to investigate; to pay attention.</p> <p>鈞 <i>chün<sup>1</sup></i> (232)—to harmonize. You; your.</p> <p>某某 <i>mou-mou<sup>3</sup></i>—"so and so" (here: the name of the writer of the letter).</p> <p>謹上 <i>chin-shang<sup>4</sup></i>—to respectfully present.</p> <p>信面式 <i>hsin-mien-shih<sup>4</sup></i>—the form on the face of the envelope.</p> <p>校 <i>hsiao<sup>4</sup></i>—a school. Read <i>chiao<sup>4</sup></i>—to compare.</p> <p>中學校 <i>chung-hsüeh-hsiao<sup>4</sup></i>—a middle school.</p> <p>先生 <i>hsien<sup>1</sup>-sheng</i>—the first born; an elder or senior; a teacher; a term of address, corresponding with "Mr".</p> <p>甫 <i>fu<sup>3</sup></i>—great; large. A name or "style"</p> |
|--|---|



啓	<i>ch'i<sup>2</sup></i> —here: to open (vid. note e).	信背式	<i>hsin-pei-shih<sup>1</sup></i> — the form on the back of the envelope.
緘	<i>chien<sup>1</sup></i> ( <i>hsien<sup>1</sup></i> )—to bind up. To close; to seal up.	謹 封	<i>chin - - - feng<sup>1</sup></i> —respectfully sealed.

## Notes.

- a. 夫子大人尊鑒敬啓者 ----- a form of beginning letters.

There are in the Chinese epistolary style many different ways of beginning letters, which differ according to the type of person to whom the letter is addressed.

The following are the most usual:

## 1. For seniors.

## 2. For persons of the same age.

某某先生 絳帳謹稟者	夫子大人 函丈敬稟者	某某大人 座前叩稟者	某某大人 侍下謹肅者	某某大人 尊前謹稟者	某某大人 賜鑒謹稟者	某某先生 如晤敬啓者	某某先生 大鑒謹啓者	某某仁兄 惠鑒逕啓者	某某仁兄 台鑒敬啓者	某某先生 足下敬啓者	某某先生 閣下敬啓者
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Note. Nos. 5 and 6 are used for teachers.

## 3. For ladies

某某大人懿座敬稟者  
 某某大人粧前謹啟者  
 某嫂夫人粧次敬啟者  
 某某女史粧閣敬啟者  
 某某女士粧次敬啟者  
 某某小姐繡次敬啟者

**Note.** Nos. 1 and 2 are for old ladies; 3 and 4 for young ladies; 5 and 6 for girls.

## 4. For junior

某某仁弟大人如握啟者  
 某某仁弟大人如晤啟者  
 某某世兄如握啟者  
 某某賢契如晤啟者  
 字示吾兒知悉  
 字與吾兒親閱

**Note.** Nos. 5 and 6 are from a father to his son.

## Vocabulary.

## 1.

**某某** *mou-mou<sup>3</sup>*—"so-and-so" (here: the name or "style" of the person to whom the letter is written).

**賜鑒** *tz'u-chien<sup>4</sup>*—for your approval; for your inspection,—an allusion to the person to whom the letter is written.

**稟** *ping<sup>3</sup>*—to report to a superior; to petition.

**謹稟者** *chin-ping<sup>2</sup>-che*—I beg respectfully to report.

**尊前** *tsun-ch'ien<sup>2</sup>*—standing before you,—an allusion to the person to whom the letter is written.

**侍** *shih<sup>4</sup>(46)*—to attend upon; to wait upon; to stand.

**侍下** *shih-hsia<sup>4</sup>*—standing below (you).

**肅** *su<sup>4</sup>*—here: to report; to write.

**謹肅者** *chin-su<sup>2</sup>-che*—I beg to respectfully inform.

**座** *tso<sup>4</sup>(432)*—a seat; a divan.

**座前** *tso-ch'ien<sup>2</sup>*—standing before you (lit. before your seat.)

**叩稟者** *k'ou-ping<sup>2</sup>-che*—I beg to humbly inform.

**丈** *chang<sup>4</sup>*—a measure of 10 Chinese feet. An elder; a senior.

**函丈** *han-chang<sup>4</sup>*—enclosing ten feet,—3.33 feet for the master, 3.33 feet for the disciple, and a space

of 3.33 feet between them. A teacher's mat. A term for teacher.

**絳** *chiang<sup>4</sup>*—a deep red colour.

**絳帳** *chiang-chang<sup>4</sup>*—the red curtain. A symbol of teaching. This kind of curtain was hung in the room of the celebrated scholar

**馬援** *Ma-yüan* of the Han dynasty.

## 2.

**閣** *ko<sup>2</sup>* (712)—a screen. A hall; a council-chamber.

**閣下** *ko-hsia<sup>4</sup>*—you under whose cabinet I am,—a honorary way of addressing others.

**足下** *tsu-hsia<sup>4</sup>*—you under whose feet I am,—a honorary way of addressing others (vid. *J.H. Stewart Lockhart A Manual of Chinese Quotations*, p. 528.—I. In the subsequent references the title of this book is marked: *Ch.Q.*).

**仁兄** *jen-hsiung<sup>1</sup>*—kind sir; my good sir.

**台** *t'ai<sup>2</sup>*—eminent; exalted.

**台鑒** *t'ai-chien<sup>4</sup>*—for your approval; for you.

**惠鑒** *hui-chien<sup>4</sup>*—for your approval.

**大鑒** *ta-chien<sup>4</sup>*—for your approval.

**如唔** *ju-wu<sup>4</sup>*—as though seeing,—an allusion to the person to whom the letter is written.

## 3.

**懿** *i<sup>2</sup>*—admirable; excellent.

**懿座** *i-tso<sup>4</sup>*—“a beautiful seat”,—you, your person (of ladies).

**粧** *chuang<sup>4</sup>* (163)—to adorn oneself. To feign; to pretend.

**粧前** *chuang-ch'ien<sup>2</sup>*—you; your person (of ladies).

**嫂** *sao<sup>2</sup>*—an elder brother's wife; a married woman.

**嫂夫人** *sao-fu<sup>1</sup>-jen*—your wife. Mrs.

**粧次** *chuang-tz'u<sup>4</sup>*—you (of ladies).

**女史** *nü-shih<sup>3</sup>*—a Mistress of the Ceremonies to the Empress. Mrs.

**女士** *nü<sup>3</sup>-shih*—Miss.

**粧閣** *chuang-ko<sup>2</sup>* — "a toilet table,"—you (of ladies).

**姐** *chieh<sup>3</sup>* (623) — an elder sister. A term of respect for a young lady.

**繡** *hsiu<sup>4</sup>*—to embroider; ornamented.

**繡次** *hsiu-tz'u<sup>4</sup>* — you (of young ladies).

**小姐** *hsiao<sup>2</sup>-chieh* — young lady; Miss.

## 4.

**如握** *ju-wo<sup>4</sup>*—as though grasping by hand.

friends, always by the elder to the younger.

**世兄** *shih-hsiung<sup>1</sup>* — you, — a term of address between friends.

**字示** *tzu-shih<sup>4</sup>*—to inform.

**字與** *tzu-yü<sup>3</sup>*—to inform.

**賢契** *hsien-ch'i<sup>4</sup>* — you, — a form of address between

**親閱** *ch'in<sup>1</sup>-yüeh*—to personally read.

b. **學生** ----- I (the writer of the letter).

According to whom a letter is written, different ways of calling oneself and the person addressed are used.

## 1. In letters to seniors.

I — **晚生** ("later born by one generation"), **愚晚, 侍** ("servant"), **小弟, 愚弟**

You — **鈞鑒, 賜鑒, 尊前, 座前** (only in the beginning of letters), **閣下, 足下** (in the beginning as well as in the middle of letters), **尊駕, 台駕** (only in the middle of letters).

## 2. In letters to teachers.

I — **受業** ("receiving instructions"), **門生** (disciple), **門人** (disciple), **門下** (disciple), **學生**



You—**函丈, 絳帳** (only in the beginning of letters), **夫子, 老師, 恩師, 師傅** (in the beginning as well as in the middle of letters). (**傅** *fu*<sup>4</sup>—a tutor; to teach).

### 3. In letters to the persons of the same age.

I — **弟, 兄, 小弟, 小兄, 愚弟, 愚兄, 予, 余, 鄙人**  
 You—**台電, 台照, 如晤, 如握, 如面** (only in the beginning of letters).

**閣下, 足下, 仁兄, 老兄, 老弟, 弟台** (in the beginning as well as in the middle of letters).

(**台電** *t'ai-tien*<sup>4</sup>, **台照** *t'ai-chao*<sup>4</sup> — your lightning glance; you).

### 4. In letters to juniors

I — **予, 余, 兄, 弟, 鄙人, 世弟**

You—**如晤, 如握, 如面** (only in the beginning of letters)

**世兄, 世弟, 仁弟, 賢弟, 賢契** (in the beginning as well as in the middle of letters).

c. **家慈** — my mother.

There exist in the Chinese epistolary style definite expressions for "my" and "your"

The following are the most usual:

My father — **家嚴, 家父**

Your father — **令尊, 尊翁, 尊大人**  
 (**翁** *weng*<sup>1</sup>—an old man)

„ mother — **家慈, 家母**

„ mother — **令堂, 尊堂**



My wife 一內子,內人,拙  
荊,寒荊

(拙 *cho*<sup>1</sup>—stupid; 荊 *ching*<sup>1</sup>  
—a bramble; a thorn)

„ son 一小兒

„ daughter—小女

„ friend 一敝友  
(敝 *pi*<sup>4</sup>—poor; unworthy)

„ place 一敝處,敝鄉

„ home 一敝寓,寒舍,舍  
下,敝舍

„ body; my person 一賤軀,

賤體,孱體  
(軀 *ch'ü*<sup>1</sup>—the body; 孱  
*ch'uan*<sup>3</sup>—feeble; unfit)

„ present—菲儀,堯儀,微  
儀,薄儀

(菲 *fei*<sup>3</sup>—mean; unworthy;  
儀 *i*<sup>2</sup>—etiquette; a  
present; 堯 *chien*<sup>1</sup>—  
small)

Your wife 一令正,尊夫人,  
寶眷,尊閨,嫂夫  
人

(眷 *chüan*<sup>4</sup>—to love; fa-  
mily; 閨 *k'un*<sup>3</sup>—a  
door leading to the  
women's apartments)

„ son 一令郎,賢郎,少  
君

„ daughter—令愛,貴小  
姐,令媛

(媛 *yüan*<sup>4</sup>—beauty)

„ friend 一令友

„ place 一貴處,仙鄉

„ home 一尊寓,貴府,潭  
府,

(寓 *yü*<sup>4</sup>—to dwell; 潭  
*t'an*<sup>2</sup>—a pool; vast)

„ body; your person—貴體,

玉體,福躬  
(躬 *kung*<sup>1</sup>—the body)

„ present—佳品,珍品,美  
品

(佳 *chia*<sup>1</sup>—beautiful;  
珍 *chen*<sup>1</sup>—precious)

My letter — 蕪函, 蕪箋, 草

函

(蕪 *wu*<sup>2</sup>—jungle; confused;箋 *chien*<sup>1</sup>—a letter).

„ opinion—鄙見, 愚意, 拙

見

„ feelings—下懷, 私懷, 微

心

„ servant—小价, 愚僕

(价 *chieh*<sup>4</sup>—a servant)

Your letter—瑤函, 尊翰, 朵

雲, 瑤箋

(翰 *han*<sup>4</sup>—a pen; a letter;瑤 *yao*<sup>2</sup>—a jewel; 朵*to*<sup>3</sup>—a cluster of flowers.)

„ opinion—尊意, 鈞意, 明

見

„ feelings—雅誼, 高情, 隆

情

(雅 *ya*<sup>2</sup>—elegant; 隆 *lung*<sup>3</sup>

—high; eminent)

„ servant—貴价

d 敬請鈞安 ----- I respectfully wish you peace and tranquility.

The good wishes with which Chinese letters usually end are very different. The following are the most usual:

## 1. For seniors.

## 2. For the persons of the same age.

並請硯安 肅請文安 虔請禔福 恭請福綏 敬請迪安 敬叩禔安

並請文安 並請時安 順頌日祺 順頌福祉 便詢近祺 順詢邇祉

## 3. For juniors.

## 4. For ladies.

順頌近佳 順問近好 順問汝好

並請懿安 順頌坤安 順候坤祉

## Vocabulary.

禔	<i>shih<sup>4</sup> (t'i<sup>2</sup>)</i> —rest; repose; peace.	硯安	<i>yen-an<sup>1</sup></i> or 文安	<i>wen-an<sup>1</sup></i> —a good wish for men of letters.
迪	<i>ti<sup>2</sup></i> —the right path; to advance.	詢	<i>hsün<sup>2</sup></i> —here: to wish.	
恭	<i>kung<sup>1</sup></i> —respectful; reverent.	邇	<i>erh<sup>3</sup></i> —near; close.	
綏	<i>sui<sup>2</sup></i> —to soothe; to comfort.	佳	<i>chia<sup>1</sup></i> —here: a good luck.	
虔	<i>ch'ien<sup>2</sup></i> —respectful; reverential.	候	<i>hou<sup>4</sup></i> —to await. <i>To wish.</i>	
硯	<i>yen<sup>4</sup></i> —the slab of stone on which ink is rubbed.	坤	<i>k'un<sup>1</sup></i> —female; feminine.	

e. 文啟 - - - - - to open,

In the inscriptions of this kind the character 啟 is usually joined with characters showing respect which differ according to whom the letter is written.

## 1. For seniors.

鈞 安 升 文

啟 啟 啟 啟

## 2. For equals and juniors.

收 台

啟 啟

## 3.

## Grammatical section.

## INDIVIDUAL PARTICLES.

The particle 之 *chih*<sup>1</sup>

The particle 之 is used in the following ways :

1. As a personal pronoun: *he, she, it, they*. (ex. 1, 2, 3, 4).
2. Indicating an adjectival form (ex. 5, 6).
3. As a demonstrative pronoun: *this, that, these, those* (ex. 7, 8).
4. As a sign of the possessive case (ex. 9, 10, 11, 12, 13).
5. Indicating a participial form (ex. 14, 15, 16, 17, 18, 19).
6. With the meaning "to go" (ex. 20, 21, 22, 23, 24, 25).
7. Indicating a preceding object (ex. 26, 27, 28, 29, 30).
8. Indicating a preceding subject (ex. 31, 32, 33).
9. Used instead of 至 *chih*<sup>1</sup>—"till" (ex. 34).
10. Used instead of 於 *yü*<sup>2</sup>—"in", "at" (ex. 35).
11. Used instead of 與 *yü*<sup>3</sup>—"to give" (ex. 36).
12. Indicating a verbal noun (ex. 37).
13. As an expletive giving only a rhythmic force to a sentence :
  - a) between the subject and the predicate (ex. 39, 40, 41, 42, 43, 44).
  - b) between the object and the verb (ex. 45, 46).
  - c) between the verb and the complement (ex. 47).
  - d) joined to adverbs (ex. 48, 49, 50, 51, 52, 53).
  - e) between the attribute and the noun (ex. 54).
  - f) joined to a numeral (ex. 55).
  - g) inserted into proper names (ex. 38).

## Examples of using the particle 之

1. 愛之如身。不止如子。2. 有能割肉者。妻之。3. 知之者不如好之者。4.  
 有能一日用其力於仁矣乎。我未見力不足者。蓋有之矣。我未之見也。  
 5. 此爲天大之福。6. 今之人。7. 之數人者。8. 之二蟲。又何知。9. 耕者生  
 命之本也。10. 天之明命。11. 父母之心。人皆有之。12. 此爲何人之子。13. 父  
 不知其子之心。14. 不知足之人。15. 王有愛民之心。16. 有德之人。17. 有三  
 年之小孩。18. 聽之之人。19. 傷弓之鳥。驚曲木。20. 將何之。21. 曰東東之。曰  
 北北之。22. 心之所之。23. 他日君出。必命有司所之。24. 不知之之路。25. 學  
 者須當知其所之。而之之也。26. 子路曰願聞子之志。子曰老者安之。朋  
 友信之。少者懷之。27. 此語我宜言之。28. 飲食之人。人皆賤之。29. 恭敬之心。  
 人皆有之。30. 貪愛財物。謂之愚人。31. 行而不至者。有之。32. 異人何地無  
 之。33. 臣弑其君者有之。子弑其父者有之。34. 之死矢靡他。35. 人之其所



親愛而辟焉<sup>36</sup>。皇父之二子死焉<sup>37</sup>。爲之難言。之得  
 無訕乎<sup>38</sup>。庾公之斯學射於尹公之他。尹公之他學  
 射於我<sup>39</sup>。仁之與義。敬之與和。相反而皆相成也<sup>40</sup>。  
 鳥之將死。其鳴也哀。人之將死。其言也善。<sup>41</sup>民之歸  
 仁也。猶水之就下。獸之走壙也。<sup>42</sup>人之有是四端也。  
 猶其有四體也。<sup>43</sup>民惟恐王之不好勇也。<sup>44</sup>舜既爲  
 天子矣。敢問瞽瞍之非臣。如何。<sup>45</sup>古者。言之不出。恥  
 躬之不逮也。<sup>46</sup>吾斯之未能信。<sup>47</sup>鄭將覆亡之不暇。  
 何敢不懼。<sup>48</sup>臣事君如之何。<sup>49</sup>何之不可。<sup>50</sup>無如之  
 何。<sup>51</sup>究之如何。<sup>52</sup>均之死。<sup>53</sup>疑信半之。<sup>54</sup>物之未熟  
 者。勿食。水之未沸者。勿飲。<sup>55</sup>一之爲甚

## Vocabulary.

妻	ch'i <sup>1</sup> —here: to give in marriage.	恭	kung <sup>1</sup> (95)—respectful; reverent.
蟲	ch'ung <sup>2</sup> —the correct form of 虫 ch'ung <sup>2</sup> —insects and reptiles.	恭敬	kung <sup>1</sup> -ching—to respect; to venerate.
孩	hai <sup>2</sup> (874)—a child.	弑	shih <sup>4</sup> (329)—to murder a superior in age or rank.
朋友	p'eng <sup>2</sup> -yu—a friend.	靡	mi <sup>2</sup> —not; there is not.

辟	<i>p'i<sup>4</sup></i> —to punish. To be partial.	瞶	<i>sou<sup>8</sup></i> (681)—blind.
皇父	<i>huang-fu<sup>4</sup></i> —a proper name.	瞽瞍	<i>ku-sou<sup>8</sup></i> —the name of Shun's father.
訥	<i>jen<sup>4</sup></i> (222)—to be slow of speech.	躬	<i>kung<sup>1</sup></i> (244)—the body.
庾	<i>yü<sup>4</sup></i> —a stack of grain.	逮	<i>tai<sup>4</sup></i> (526)—to come up to; to reach.
庾公斯	<i>yü kung-ssu<sup>4</sup></i> —a proper name.	鄭	<i>cheng<sup>4</sup></i> —a feudal state (B. C. 774—500).
尹公他	<i>yin-kung-t'o<sup>4</sup></i> —a proper name.	覆亡	<i>fu-wang<sup>2</sup></i> —to perish; to be ruined.
壙	<i>k'uang</i> ( <i>kuang<sup>4</sup></i> ) (823)—a tomb. A desert; a wilderness.	暇	<i>hsia<sup>4</sup></i> (639)—leisure.
天子	<i>t'ien-tzu<sup>3</sup></i> —emperor.	不暇	<i>pu-hsia<sup>4</sup></i> —here: imminent.
瞶	<i>ku<sup>3</sup></i> (737)—blind.	究	<i>chiu<sup>4</sup></i> —here: after all.

## TRANSLATION.

1. He loved him like himself (如身), not merely as a son.
2. Whoever will cut off (a piece) of his flesh,—I shall marry (my daughter) to him.
3. Those who know it (virtue) are not equal to those who love it.
4. Is any one able for one day to apply his strength to virtue? I have not seen the case in which the strength would be insufficient. Should there possibly (蓋) be any such case (之), I have not seen it. (末之見).
5. This is extreme (天大之) happiness.
6. The present men.
7. Those several men; that crowd.
8. Those two creatures, what can they know?
9. Agriculture is the foundation of life.
10. The clear will of God.
11. A parent's heart, all people have it.
12. Whose son is this?

13. A father does not know his son's heart.
14. A discontented man.
15. The king loves his people (lit. has a loving his people heart).
16. A man of virtue.
17. A child three years old.
18. The man who hears it (lit. hearing it).
19. A bird which has been wounded by a bow is afraid of bent wood.
20. Where are you going?
21. If he said east, they went east; if north, north.
22. What the heart desires.
23. On other days, when you have gone out, you have given instructions to the officers (有司) as to where you were going.
24. He did not know the road there (lit. the road of going there).
25. Learners should know the direction in which they ought to go, and go in it.
26. Tzu-lu said (to Confucius), "I should like to hear your wishes." The Master said, "(In regard to) the aged give them rest; in regard to friends, show them sincerity; in regard to young, treat them tenderly."
27. These words I must say.
28. Drinkers and gluttons, all men despise (them).
29. The feeling of reverence, all men possess (it).
30. He who is greedy of wealth is called a fool.
31. There are some (有之) who go and never arrive.
32. In what place are there no wonderful men?
33. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.
34. (She) swore (矢) she never (lit. till death) would have another (husband).
35. Men are partial where they feel affection and love.
36. Huang-fu put (lit. gave — 之) his two sons to death.

37. Doing (爲之) being difficult, can speaking (言之) be without difficulty?
38. Yü-kung-ssu learned archery (射) from Yin-kung-t'o, and Yin-kung-t'o learned it from me.
39. Benevolence and righteousness, reverence and harmony being different from each other, at the same time mutually complete each other
40. When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.
41. The people turn to benevolence as water flows (就) downwards, and as wild beasts fly to the wilderness.
42. Men have these (是) four principles just as they have (their) four limbs.
43. The people are only afraid that your Majesty does not love valor.
44. Since (既) Shun had become emperor, I venture to ask, how it was that Ku-sou was not one of his ministers?
45. (The reason why) the ancients did not (readily) give utterance to their words, (was that) they feared (lit. ashamed) lest their actions (lit. body) should not come up to them.
46. I cannot believe it.
47. The ruin of the state of Cheng is imminent,—how do you dare not to be afraid?
48. How should a minister serve his prince?
49. What is there impossible in it?
50. There is no help for it.
51. After all how will it turn out?
52. In either case he will die.
53. Half doubting, half believing.
54. Do not eat unripened things; do not drink unboiled water.
55. Once is enough (lit. much).



## LESSON XXVIII.

## 1.

## 中國與列強對於修改條約之心理（續）

自列強方面觀之。凡與中國有關係之強國。均以中國須先實地履行其條約上所規定之責任。爲修改不平等條約之先行條件。且一切修改之程序。及彼此所應負之責任。亦宜以華盛頓會議所規定者爲標準。換而言之。實列強欲以不能取消不平等條約之責加諸中國人之身。謂中國在國際上實有與各國享受平等待遇之資格。但所以不能者。蓋由中國自取之也。關於取消治外法權一項。各國之覆文。頗不無相當之理由。彼云當一九零二。一九零三年締結通商條約之時。彼已表示願放棄治外法權之意。倘中國之法律狀況。與執行辦法。皆可以使彼等滿意。則領事裁判權。固早已廢棄矣。

（未完）



## Vocabulary.

方面 *fang<sup>1</sup>-mien*—one side of.

實地 *shih-ti<sup>4</sup>*—really; truly.

履行 *lü-hsing<sup>2</sup>*—to act; to fulfill.

責任 *tse<sup>2</sup>-jen* - obligation.

條件 *t'iao<sup>2</sup>-chien*—condition.

先行條件 *hsien-hsing<sup>2</sup>-t'iao-chien*—preliminary conditions

程序 *ch'eng<sup>2</sup>-hsü*—order; sequence. Formalities.

華盛頓會議 *hua-sheng-tun-hui-i<sup>4</sup>*—the Washington Conference

標 *piao<sup>1</sup>* (777)—a mark; a signal; a notice.

標準 *piao<sup>1</sup>-chun*—standard; basis; example.

換 *huan<sup>4</sup>* (774)—to remove; to change.

換而言之 *huan-erh-yen<sup>2</sup>-chih*—otherwise; in other words.

國際 *kuo-chi<sup>4</sup>*—international relations.

享 *hsiang<sup>3</sup>*—to, present offerings in sacrifice; to accept offerings; to enjoy.

享受 *hsiang-shou<sup>4</sup>*—to enjoy the possession of.

待遇 *tai<sup>4</sup>-yü*—to treat.

資格 *tzu<sup>1</sup>-ko*—qualification; standing.

治外法權 *chih - wai - fa - ch'üan<sup>2</sup>*—extra-territoriality.

相當 *hsiang-tang<sup>1</sup>*—suitable; corresponding.

理由 *li yu<sup>2</sup>*—cause; reason; ground.

締 *ti<sup>4</sup>* (88)—a knot; close connection.

締結 *ti<sup>4</sup>-chieh*—engaged; allied; to conclude—as a treaty.

通商條約 *t'ung-shang<sup>1</sup>-t'iao-yüeh*—treaty of commerce.

放棄 *fang<sup>4</sup>-ch'ü*—to abandon; to renounce.

狀 *chuang<sup>4</sup>*—form; shape.

狀況 *chuang<sup>4</sup>-k'uang*—form; conditions.

執行 *chih-hsing<sup>2</sup>*—to execute; to put in force.

滿意 *man-i<sup>4</sup>*—fully satisfied.

裁 *ts'ai<sup>2</sup>*—to cut out; to decide.

判 *p'an<sup>4</sup>* (144)—to cut in two. To decide; to give a judgment.

裁判 *ts'ai-p'an<sup>4</sup>*—to judge; to decide.

領事裁判權 *ling-shih-ts'ai-p'an-ch'üan<sup>2</sup>*—consular jurisdiction.

廢棄 *fei-ch'ü*—to abandon; to renounce.

要求 *yao<sup>1</sup>-ch'iu*—to demand; to exact.

## TRANSLATION.

THE ATTITUDE OF CHINA AND THE POWERS TOWARDS THE  
REVISION OF TREATIES *(continued)*.

From the point of view of the Powers, all interested countries consider China's fulfillment of the obligations fixed by those treaties as preliminary conditions for the revision of the unequal treaties. Moreover both the procedure in making this revision and the obligations to be taken up mutually (彼此) should be in accordance with (以 - - - - - 爲標準) the provisions of the Washington Conference. In other words, the Powers wish to put responsibility for not abolishing the unequal treaties upon the Chinese, saying that in international relations (在國際上) China really has the qualifications for enjoying equal treatment with the other nations; but the fact that she is unable to enjoy it rests with China herself.

In connection with the abolition of extraterritoriality there are very reasonable (lit. suitable) arguments in the reply of the Powers. They say that in 1902 and 1903, when the Treaty of Commerce was concluded, they had already expressed their intention to give up extraterritoriality, and if the conditions of the Chinese laws and the procedure (辦法) of the execution (of the judicial decisions) had been such as to satisfy them, they would have long ago abandoned consular jurisdiction.

*(to be continued)*

## 2.

## 送友人土物信

某某仁兄大人閣下敬啟者。梧  
 桐葉落。天下知秋。弟昨日蒞都。  
 滿擬造府拜晤。奈因沿路感受  
 風寒。微覺不爽。必須調養數日。  
 容俟少痊。卽當走候。茲遣小价  
 送  
 上土產數種。聊表私懷。卽希  
 莞納。勿却是荷。專泐肅柬。敬候  
 福安。餘容面罄。臨書依依。並希  
 原宥。是幸。

弟某某鞠躬

## Vocabulary.

土物 *t'u<sup>3</sup>-wu*—local products.

梧 *wu<sup>3</sup>* (763)—name of a tree.

桐 *t'ung<sup>2</sup>* (580)—name of a tree (*Aleurites cordata*).

梧桐 *wu-t'ung<sup>2</sup>*—the *Wu-t'ung* tree (*Sterculia platani-folia*), — upon which alone the phoenix is said to alight.

弟 *ti<sup>4</sup>*—here: I (the writer of the letter).

蒞 *li<sup>4</sup>* (84)—to manage; to transact. *To arrive.*

造 *tsao<sup>4</sup>*—here: to go.

府 *fu<sup>3</sup>*—here: your house.

拜晤 *pai-wu<sup>4</sup>*—to call upon.

奈 *nai<sup>4</sup>*—here: unfortunately.

沿路 *yen-lu<sup>4</sup>*—along the road; on the road.

感受 *kan-shou<sup>4</sup>*—to get; to be affected.

風寒 *feng-han<sup>2</sup>*—a chill.

不爽 *pu-shuang<sup>3</sup>*—out of sorts; ill.

調養 *t'iao-yang<sup>3</sup>*—to take care of; to nurse.

容俟 *jung-ssu<sup>4</sup>*—as soon as; when.

走候 *tsou-hou<sup>4</sup>*—to visit; to call upon.

价 *chieh<sup>4</sup>* (433)—a servant.

土產 *t'u-ch'an<sup>3</sup>* — local products.

聊 *liao<sup>2</sup>*—here: merely; only.

表 *piao<sup>3</sup>*—here: to express.

莞 *huan<sup>3</sup>*—marshy plants. To smile.

莞納 *huan-na<sup>4</sup>* — to accept with a smile.

却 *ch'üeh<sup>4</sup>* (*ch'io<sup>4</sup>*)—to decline; to reject.

柬 *chien<sup>3</sup>*—a slip of paper; a letter.

餘容面罄 *yü - jung - mien - ch'ing<sup>4</sup>*—when we meet, we will talk about the rest.

依依 *i-i<sup>1</sup>*—clinging to; unwilling to part from.

臨書依依 *lin - shu - i - i<sup>1</sup>*—when I write this letter, I think of you.

宥 *yu<sup>4</sup>* (184)—to forgive.

原宥 *yüan-yu<sup>4</sup>*—to pardon; to excuse.

鞠 *chü<sup>2</sup>* (229)—to nourish. To be exhausted. To bend.

鞠躬 *chü-kung<sup>1</sup>*—to bend the body; to bow.

### Notes.

- a. 梧桐葉落天下知秋 --- One of the so called "seasonal expressions" (時令語 *shih-ling-yü<sup>3</sup>*) with which the Chinese letters usually begin.

### Similar expressions.

#### 1. For the spring-time.

春風柳春冰  
雨傳暗眉消  
花信花和舒  
和風雨。鶯。南  
送芳濯啼。岸  
暖塵舞蝶。草  
          舞。東  
          人。郊

#### 2. For the summer-time.

霖蟬葵暑荷陰  
雨聲傾氣風雨  
方送烈逼人送  
息暑日。人。暑  
暑。雨。槐。炎。梅  
氣。後。動。威。雨  
將。蛙。薰。威。方  
張。鳴。風。體。晴  
          洗



## 3. For the autumn-time.

寒秋滿金秋新  
 菊風天風風涼  
 香搖秋色初去  
 艷落氣萬滿暑  
 落葉候林目玉  
 飄搖漸呈秋露  
 搖寒黃光初涼  
 人

## 4. For the winter-time.

梅擁雪朔梅寒  
 傳爐花風花香  
 春意六凜泛夜  
 菊把出冽雪雪  
 傲酒豫皎瑞眷  
 霜驅兆雪雪念  
 枝寒年離白殷

## Vocabulary.

## 1.

郊 *chiao*<sup>1</sup>—here: suburb of a city.

萌 *meng*<sup>2</sup>—here: to bud; to sprout.

柳眉 *liu-mei*<sup>2</sup>—the willow leaves.

暢 *ch'ang*<sup>4</sup>—joyous; clear; spreading.

舒 *shu*<sup>1</sup>—to stretch out; to expand. At ease.

舒暢 *shu-ch'ang*<sup>4</sup>—to open; to spread out.

和暢 *ho-ch'ang*<sup>4</sup>—pleasant; mild.

花鳥宜人 *hua-niao-i-jen*<sup>2</sup>—flowers and birds delight people.

柳暗花明 *liu-an-hua-ming*<sup>2</sup>—shady willows and bright flowers.

鶯 *ying*<sup>1</sup>—the mango-bird; the oriole.

蝶 *tieh*<sup>4</sup>—a butterfly.

傳 *ch'uan*<sup>2</sup>—here: to spread.

花信 *hua-hsin*<sup>4</sup>—news about the opening of flowers.

塵 *ch'en*<sup>2</sup>—dust; dirt.

芳塵 *fang-ch'en*<sup>2</sup>—fragrant dust; the scent of flowers.

釀 *ni*<sup>4</sup> (*jang*<sup>4</sup>)—to cause to ferment; to excite.

和風 *ho-feng*<sup>1</sup>—a gentle breeze; the spring wind.

## 2.

陰雨 *yin-yü*<sup>3</sup>—dark and rainy; abundant and fertilising rain.

濛 *meng*<sup>2</sup> (289)—drizzling rain.

綠 *lü*<sup>4</sup>—green. *Foliage.*

荷風 *ho-feng*<sup>1</sup>—a pleasant breeze which brings the aroma of the lotus flowers.

梅 *mei*<sup>2</sup> (572)—plums; prunes.



**梅雨** *mei-yü*<sup>3</sup>—the rain of the 4th moon when the yellow plum is ripening.

**方** *fang*<sup>1</sup>—here; just; just then.

**晴** *ch'ing*<sup>2</sup> (82)—a clear sky after rain.

**暑氣** *shu-ch'i*<sup>4</sup>—the rays of the sun; heat.

**炎威** *yen-wei*<sup>1</sup>—a terrible heat.

**侵** *ch'in*<sup>1</sup>—to usurp; to invade; to oppress.

**葵** *k'uei*<sup>2</sup> (464)—the mallow; the sunflower.

**傾** *ch'ing*<sup>1</sup>—here: to turn towards.

**烈日** *lieh-jih*<sup>4</sup>—the hot sun.

**槐** *huai*<sup>2</sup>—the locust tree; the Chinese acacia.

**薰** *hsün*<sup>1</sup> (28)—fragrance; perfume.

**蟬聲送暑** *ch'an-sheng-sung-shu*<sup>3</sup>—the cicada's chirps bring heat.

**蛙** *wa*<sup>1</sup>—the edible frog.

**霖** *lin*<sup>2</sup> (492)—rain.

**霖雨** *lin-yü*<sup>3</sup>—rain.

## 3.

**滌** *ti*<sup>4</sup>—to sweep clean; to cleanse.

**涼** *liang*<sup>2</sup>—cool; cold. To assist.

**迎** *ying*<sup>2</sup>—to receive; to welcome; to go out to meet.

**爽氣** *shuang-ch'i*<sup>1</sup>—the invigorating air.

**金風** *chin-feng*<sup>1</sup>—the autumn breeze.

**滿目秋光** *man - mu - ch'iu-kuang*<sup>1</sup>—wherever one looks, there is autumn scenery.

**滿天秋色** *man-tien-ch'in-se*<sup>4</sup>—the air is filled with the autumn beauty.

**萬林呈黃** *wan - lin - ch'eng-huang*<sup>2</sup>—all woods are yellow.

**搖落** *yao-lo*<sup>4</sup>—to shake trees and make leaves to fall. —of the wind.

**氣候** *ch'i - hou*—temperature.

**菊** *chü*<sup>2</sup> (229)—the chrysanthemum.

**寒菊** *han-chü*<sup>2</sup>—the chrysanthemum,—so called because it is not afraid of cold.

**艷** *yen*<sup>4</sup>—beautiful.

**香** *hsiang*<sup>1</sup>—fragrant.

**飄搖** *p'iao-yao*<sup>3</sup>—to float about.

## 4.

**寒燈** *han-teng*<sup>1</sup>—a lamp lit in a cold winter night.

**眷念** *chüan-nien*<sup>4</sup>—to think of with affection.

**維** *wei*<sup>2</sup>—to tie; to hold together. Only; but.

**殷** *yin*<sup>1</sup>—abundant; many.

維殷 *wei-yin*<sup>1</sup> — very much; extremely.

泛 *fan*<sup>1</sup> — to float; to drift.

梅花香泛 *mei - hua - hsiang - fan*<sup>1</sup> — the aroma of the plum flowers is spreading about.

瑞 *juí*<sup>4</sup> — a happy omen; auspicious.

瑞雪 *juí - hsüeh*<sup>3</sup> — seasonable snow.

瑞雪飄白 *juí - hsüeh - p'iao - pai*<sup>2</sup> — the white (flakes) of the seasonable snow are floating (in the air).

朔 *shuo*<sup>4</sup> — the first day of the moon. Northern.

朔風 *shuo - feng*<sup>1</sup> — the northern wind.

凜 *lin*<sup>3</sup> — to shiver with cold.

冽 *lieh*<sup>4</sup> (279) — cold; chilly.

凜冽 *lin - lieh*<sup>4</sup> — piercingly cold.

皎 *chiao*<sup>3</sup> (531) — white; pure.

迷 *mi*<sup>2</sup> (517) — to confuse; to deceive.

迷離 *mi - li*<sup>2</sup> — indistinct; not clear.

雪花 *hsüeh - hua*<sup>1</sup> — snow flakes.

雪花六出 *hsüeh - hua - liu - ch'u*<sup>1</sup> — six points to the snow-flakes, the six-petaled snow.

豫兆 *yü - chao*<sup>1</sup> — an omen; a présage.

豫兆豐年 *yü - chao - feng - nien*<sup>2</sup> — an omen of an abundant year.

擁 *yüng*<sup>4</sup> (62) — to clasp; to press.

擁爐 *yüng - lu*<sup>2</sup> — to seat close to a stove.

把 *pa*<sup>3</sup> (312) — to take hold of; to grasp.

把酒 *pa - chiu*<sup>2</sup> — to take a wine cup in one's hand.

驅寒 *ch'ü - han*<sup>2</sup> — to drive away cold.

霜 *shuang*<sup>1</sup> — hoar-frost; cold.

菊傲霜枝 *chü - ao - shuang - chih*<sup>1</sup> — the chrysanthemum raises proudly its branches covered with hoar-frost.

Б. 莞納 — — — — — to accept with a smile.

### Similar expressions.

笑 笑 笑 哂 哂 哂 莞 莞

收 納 存 收 納 存 收 存

(哂 *shen*<sup>3</sup> — to smile)

## 3.

## Grammatical section.

## INDIVIDUAL PARTICLES

The particle 者 *che*<sup>3</sup>.

The particle 者 is used in the following ways:

1. 者 is often joined to individual words in order to emphasize them. In such cases 者 is sometimes preceded by 也:
  - a) joined to adjectives (ex. 1, 2, 3, 4, 5, 6, 7).
  - b) „ to nouns (ex. 8, 9, 10, 11, 12).
  - c) „ to proper names (ex. 13, 14).
  - d) „ to adverbs (ex. 15, 16, 17, 18, 19).
  - e) „ to numerals (ex. 20, 21, 22).
  - f) „ to negatives (ex. 23).
  - g) „ to pronouns (ex. 27).
2. Joined to verbs 者 forms:
  - a) gerunds or verbal nouns (ex. 25, 26, 27, 28).
  - b) participles (ex. 29, 30, 31, 32, 33, 34, 35, 36).
3. The combination 所 - - - - - 者, with a verb put between, forms an adjective clause: “that which - - - - -,” “those who - - - - -”, and also verbal nouns. (ex. 37, 38, 39, 40, 41, 42, 43, 44).
4. 者 is also used in some conventional phrases which serve as headings in letters, petitions and official communications, and as concluding phrases in official despatches (ex. 45, 46, 47, 48, 49).

## Examples of using the particle 者

1. 事有難者易者。2. 國有强者弱者。3. 鄉人之善者。好之。其不善者。惡  
 之。4. 子曰。君子而不仁者。有矣夫。未有小人而仁者也。5. 仁者必有勇。  
 勇者不必有仁。6. 彼姝者子。7. 彼蒼者天。8. 王者舟也。民者水也。9. 誠  
 者。物之終始。10. 孝者。所以事君也。弟者。所以事長也。慈者。所以使衆也。  
 11. 和也者。天下之達道也。12. 道也者。不可須臾離也。13. 有顏回者好學  
 14. 魯平公將出。嬖人臧倉者。請曰。15. 或者。16. 再者。17. 茲者。18. 古者。天子  
 親耕。19. 始者。不如今。20. 二者。不可得兼。21. 孔子曰。能行五者於天下爲  
 仁矣。22. 三者之中。23. 不者。且有火患。24. 何者爲重。25. 耕種者農夫之事  
 也。26. 其難辦者。一也。27. 以足民者裕國。28. 不告而取者竊盜耳。29. 知者  
 不言。言者不知也。30. 子曰。知之者。不如好之者。31. 子曰。吾未見能見其  
 過者。32. 有德者必有言。有言者不必有德。33. 未有己不正而能正人者



照會者<sup>49</sup> 須至照復者  
 45. 啓者 46. 敬稟者 47. 敬覆者 48. 須至  
 正其心者。身有所忿懣。則不得其正  
 之其所親愛。而辟焉。<sup>44</sup> 所謂修身在  
 不薄<sup>43</sup> 所謂齊其家。在修其身者。人  
 者厚。未之有也。<sup>42</sup> 於所厚者薄。無所  
 以道事君。<sup>41</sup> 其所厚者薄。而其所薄  
 我所愛者。惟書而已。<sup>40</sup> 所謂大臣者。  
 者必爲之。<sup>38</sup> 我所慮者。惟此事耳。<sup>39</sup>  
 者<sup>36</sup> 嗣後有案情似此者<sup>37</sup> 所能爲  
 34. 劫財者。稱爲強盜<sup>35</sup> 凡爲地方官

## Vocabulary.


- 姝 *ch'u<sup>1</sup>* (499) — a pretty woman; handsome.  
 蒼 *ts'ang<sup>1</sup>* (679) — azure; the heavens.  
 慈 *tz'u<sup>2</sup>* (880) — kind; gentle.  
 顏 *yen<sup>2</sup>* (284) — color. The face.  
 顏回 *yen-hui<sup>2</sup>* — a proper name.  
 嬖 *pi<sup>4</sup>* (158) — a favorite.  
 嬖人 *pi<sup>4</sup>-jen* — a favorite.  
 臧倉 *tsang-ts'ang<sup>1</sup>* — a proper name.  
 兼 *chien<sup>1</sup>* — both; together.  
 地方官 *ti-fang-kuan<sup>1</sup>* — local authorities.  
 嗣後 *ssu<sup>4</sup>-hou* — afterwards.  
 案情 *an-ch'ing<sup>2</sup>* — the circumstances of a case.  
 懣 *chih<sup>4</sup>* — angry; to hate.  
 忿懣 *fen-chih<sup>4</sup>* — angry.  
 稟 *ping<sup>3</sup>* — to report to a superior.



## TRANSLATION.

1. There are difficult affairs, and there are easy ones.
2. There are strong states, and there are weak ones.
3. The good people in the neighbourhood (鄉人之) love him, and the bad hate him.
4. The Master said, "Superior men who were not virtuous, there have been. But there never has been a mean man who at the same time was virtuous.
5. The benevolent must have courage; the courageous are not sure to possess benevolence.
6. That lovely girl.
7. That azure sky.
8. The king is (like) a boat; the people are (like) the water.
9. Sincerity is the end and beginning of things.
10. Filial piety is that with which (所以) the sovereign should be served. Fraternal submission (弟者) is that with which elders should be served. Kindness is that with which the multitude should be treated.
11. Harmony is the universal path.
12. The path should not be left for an instant (須臾).
13. There was Yen-hui,—he loved learning.
14. The duke P'ing of Lu was about to leave, when his favorite Tsang-ts'ang made a request to him saying.....
15. Perhaps.
16. Further.
17. Now.

18. In antiquity the Emperor himself ploughed.
19. Before (in the beginning) it was worse than now.
20. Impossible to get the two together.
21. Confucius said, "To be able to practise the five (things) constitutes under heaven perfect virtue (仁)."
 


22. Among the three.
23. (If) not, (then) there will be a fire.  
 ( 且 here a particle of approaching action).
24. Which is the most important ?
25. Farming is the business of laborers.
26. This is the first difficult point in the matter.
27. To benefit the state by satisfying the people.
28. To take without telling is theft.
29. Those who know do not speak; those who speak do not know.
30. The Master said, "Those who know it (virtue) are not equal to those who love it."
31. The Master said, "I have not seen any one who can see his faults."
32. Those who have virtue are certain to be able to speak (lit. to have words); those who can speak are not certain to have virtue.
33. There has never been any one who not being correct himself was able to correct others.
34. Those who carry off property are called robbers.
35. All those who are local authorities.
36. From this time forth in all cases in which the circumstances resemble these.

37. What I can do I certainly will do.
38. I am anxious about this question only.
39. I love books only.
40. Those who are called great ministers serve their prince in accordance with righteousness.
41. It never has been the case (未之有也) that what was of great importance (所厚者) was slightly cared for (薄), and what was of slight importance (所薄者) was greatly cared for (厚).
42. He, who is careless (薄) in what is important, will be careless in every thing (lit. there is nothing in which he would not be careless).
43. (The meaning of) the expression (所謂 - - - 者), "The regulation (齊) of one's family depends (在) on the cultivation of his person" (is this): men are partial where they feel affection and love.  
(之=於—"in regard to").
44. (The meaning of) the expression, "The cultivation of one's nature depends on rectifying his heart" (is this): if a man be under the influence of passion, he will be incorrect in his conduct.
45. To begin,—I beg to inform.
46. I beg respectfully to petition.
47. I beg to reply.
48. A necessary-to-be-sent despatch (a conventional phrase used at the end of official communications).
49. A necessary-to-be-sent reply.

## LESSON XXIX.

## 1.

## 中國與列強對於修改條約之心理（續）

二十餘年。中國尙不能改革一切司法行政之弊端。所以廢棄治外法權一事。亦無從談起。列國爲實踐其初言起見。將遵照華會第五議決案之規定。派遣委員會來華。調查中國司法行政之狀況。開具報告。使有關係各國政府得以審核領事裁判權之應否進行。及如何進行放棄之策。由此可見各有關係國。皆已同情於中國之要求矣。使中國之司法行政。一旦改良。可爲放棄該特權之保障。彼自樂於從命。絕無反抗之意也。

列強對於中國既發此誠懇坦率之言。中國若仍固持其立刻廢棄治外法權之主張。以情理現勢兩方面觀之。均有所未當也。中國人宜用其全力以改革其司法行政。以待國際調查委員會之發現。庶

然之勢矣。不期然而平等。當有間地位之條件。國際權之先行。棄治外法。就一切廢。乎可以成。

## Vocabulary.

- 改革** *kai-ko<sup>3</sup>* — to alter; to change.
- 司法** *ssu-fa<sup>3</sup>* — justice (exercise of judicial authority).
- 司法行政** *ssu-fa-hsing-cheng<sup>4</sup>* — judicial system; judiciary.
- 弊** *pi<sup>4</sup>* (561) — malpractices; corruption.
- 弊端** *pi<sup>4</sup>-tuan* — abuses; corrupt practices.
- 踐** *chien<sup>4</sup>* (332) — to walk; to follow; to fulfill.
- 起見** *ch'i-chien<sup>4</sup>* — motive; object in view.
- 華會** *hua-hui<sup>4</sup>* — the Washington Conference.
- 議決** *i-ch'ueh<sup>2</sup>* — resolution.
- 派遣** *p'ai-ch'ien<sup>3</sup>* — to send; to depute.
- 委員** *wei-yüan<sup>2</sup>* — a deputy.
- 委員會** *wei-yüan-hui<sup>4</sup>* — a commission.
- 調查** *tiao-ch'a<sup>2</sup>* — to investigate.
- 開具** *k'ai-chü<sup>4</sup>* — to prepare; to draw out, — as a document.
- 報告** *pao-kao<sup>4</sup>* — a report; to report.
- 審核** *shen-ho<sup>2</sup>* — to examine into; to weigh facts.
- 進行** *chin-hsing<sup>2</sup>* — to proceed; to get on.
- 策** *ts'e<sup>4</sup>* — a book; a plan; a scheme.
- 同情** *t'ung-ch'ing<sup>2</sup>* — to have a common feeling; to sympathize.
- 改良** *kai<sup>3</sup>-liang* — to improve; to make better.
- 特權** *t'e-ch'üan<sup>3</sup>* — privileges; special rights.
- 障** *chang<sup>4</sup>* (92) — to separate; to screen; a barricade.
- 保障** *pao-chang<sup>4</sup>* — a defense; a barrier; a stronghold; a security.
- 反** *fan<sup>3</sup>* — to turn back; contrary.
- 抗** *k'ang<sup>4</sup>* (398) — to oppose; to resist.
- 反抗** *fan-k'ang<sup>4</sup>* — to resist; to protest.
- 懇** *k'en<sup>3</sup>* (360) — to beg; to implore.



誠懇 *ch'eng-k'en*<sup>3</sup> — sincere; frank.

坦 *t'an*<sup>3</sup> (793)—broad and level; peaceful.

率 *shuai*<sup>4</sup>—to lead; to follow.

坦率 *t'an*<sup>3</sup>-*shuai* — true and straightforward.

主張 *chu*<sup>3</sup>-*chang* — to advocate; to vote for; to be in favor of.

情理 *ch'ing-li*<sup>3</sup>—reason; common sense; right.

發現 *fa-hsien*<sup>4</sup> — to come to light; to appear.

庶乎 *shu*<sup>4</sup>-*hu*—then; in that case.

成就 *ch'eng-chiu*<sup>4</sup>—to bring about; to complete, to fulfill.

不期然而然 *pu - ch'i - jan - erh-jan*<sup>2</sup> — not expecting be so, and it wa so; quite unlooked for.

## TRANSLATION.

### THE ATTITUDE OF CHINA AND THE POWERS TOWARDS THE REVISION OF TREATIES (*continued*).

During a period of more than twenty years China had not been able to get rid of the malpractices of her judicial system, so that (所以) there was no way (無從) to start talking (談起) about the abolition of extraterritoriality. The Powers, with the object (爲-----起見) of fulfilling what they had previously promised (初言), in accordance with the provisions of the 5th resolution of the Washington Conference, are going (將) to despatch to China a (special) commission which shall investigate the (present) status of the Chinese judicial system and formulate a report. By this (使) the interested countries may be able (得以) to decide whether they should proceed (with extraterritoriality) or not, and what scheme should be followed in proceeding with it or abolishing it.

It can be seen from this that the Powers all sympathize with the Chinese demands, and in case (使) China should some day improve her judicial system, it would be a guarantee of the abolition of special rights. The Powers then would be certainly (自) glad to comply with (China's) demands (lit. to obey the command) and would not raise any objection.

Now when the Powers have already spoken in such a sincere and honest way, should China still insist (固持) on the immediate abolition of extraterritoriality, it would not be fair from the point of view (觀之) of both (兩方面) reason and actual conditions. The Chinese must use all their efforts to reform their judicial system in order to be ready for the coming (發現) of the investigating commission, and thus (庶乎) they can complete all preliminary conditions for the abolition of extraterritoriality. As for the position of international equality, it would come then of itself.

## 2.

## 答友人送土物信

展誦<sup>a</sup>

瑤函欣悉

文駕昨日蒞都。並辱荷

見惠多珍。祇領之下。感激莫名。並悉

貴體違和。似宜上緊延醫診治。以冀速

癒。更須加意調養。免被風侵是禱。<sub>弟擬</sub>

於明早親詣

貴寓拜訪晤叙。藉伸渴想之忱。專此布

謝。敬候

文安不莊。<sub>d</sub>

弟某某拜上

## Vocabulary.

- 展 *chan*<sup>3</sup>—to open out; to unroll; to develop.  
 誦 *sung*<sup>1</sup>—to hum over; to intone; to recite.  
 展誦 *chan-sung*<sup>1</sup>—to open and read,—as a letter.  
 欣悉 *hsin-hsi*<sup>3</sup>—to be glad to learn  
 文駕 *wen*<sup>2</sup>-*chia*—you; yourself.  
 辱荷 *ju-ho*<sup>2</sup>—to be honored.  
 見惠 *chien-hui*<sup>4</sup>—to bestow upon.  
 祇 *chih*<sup>3</sup>—here: respectfully  
 祇領 *chih-ling*<sup>3</sup>—respectfully to accept.  
 祇領之下 *chih-ling-chih-hsia*<sup>4</sup>—respectfully accepting (your presents).  
 感激 *kan-chi*<sup>1</sup>—to be grateful.  
 莫名 *mo-ming*<sup>2</sup>—beyond expression.  
 違和 *wei-ho*<sup>2</sup>—indisposed; ill  
 上緊 *shang-chin*<sup>3</sup>—without delay.  
 延 *yen*<sup>2</sup>—here: to invite.  
 醫 *i*<sup>1</sup>—to heal; to cure. A doctor.  
 診 *chen*<sup>3</sup> (281)—to examine,—as a doctor.
- 診治 *chen-chih*<sup>4</sup>—to cure.  
 以冀 *i-chi*<sup>4</sup>—in order to.  
 癒 *yü*<sup>4</sup> (619)—to be cured.  
 加意 *chia-i*<sup>4</sup>—to take especial care.  
 被風侵 *pei-feng-ch'in*<sup>1</sup>—to be affected by (cold) wind.  
 是禱 *shih tao*<sup>3</sup>—such is my prayer,—a conventional phrase used in letters at the end of a request.  
 親詣 *ch'in-i*<sup>4</sup>—to go in person.  
 訪 *fang*<sup>3</sup> (261)—to inquire about. To visit.  
 拜訪 *pai fang*<sup>3</sup>—to visit.  
 叙 *hsü*<sup>4</sup>—to arrange; to narrate; to chat.  
 晤叙 *wu-hsü*<sup>4</sup>—to discuss at an interview  
 伸 *shen*<sup>1</sup>—here: to express.  
 渴想 *k'o-hsiang*<sup>3</sup>—longingly to think upon.  
 忱 *ch'en*<sup>2</sup> (*shen*<sup>2</sup>)—sincere; feelings.  
 布謝 *pu-hsieh*<sup>4</sup>—to express thanks.  
 拜上 *pai-shang*<sup>4</sup>—to salute; to pay one's respect to.

## Notes.

- a. 展誦瑤函 ---- I have opened and read your letter.

## Similar expressions.

接	恭	蒙	盥	展	捧
奉	披	賜	誦	閱	讀
尊	鈞	朶	翰	華	雲
札	函	雲	諭	翰	箋

讀 *tu²*—to read.

捧讀 *p'eng-tu²*—to hold up and read; to read reverently.

盥 *kuan⁴*—to wash,—especially of the hands.

盥誦 *kuan-sung⁴*—to wash one's hands and read,—a letter.

翰諭 *han-yü⁴*—a written instruction,—your letter.

蒙賜 *meng-tz'u⁴*—to be favored.

披 *p'i¹* (537)—to open; to spread out.

接奉 *chieh-feng⁴*—to receive, —from a superior.

札 *cha²*—a document from a superior to a subordinate. Polite term for a letter.

- b. 祇領 ----- respectfully to accept.

## Similar expressions.

拜	拜	拜
收	領	受

- c. 感激莫名 ---- I am grateful beyond expression.

## Similar expressions.

特	泐	級	感	實	銘
此	函	佩	激	深	感
致	鳴	隆	不	銘	五
謝	謝	情	盡	感	內

五內 <i>wu-nei<sup>4</sup></i> —the five vis- cera.	紉 <i>jen<sup>4</sup> (222)</i> —to string; to join together.
銘感五內 <i>ming kan wu-nei<sup>4</sup></i> —(your kindness) is engraved upon my five viscera.	紉佩 <i>jen-p'ei<sup>4</sup></i> —to fully ap- preciate.
感激不盡 <i>kan-chi-pu-chin<sup>4</sup></i> — very grateful.	隆情 <i>lung-ch'ing<sup>2</sup></i> — great favor; your kindness.

- d. 不莊 ---- A conventional phrase used at the end of letters, meaning that the subject-matter of the letter does not include everything.

**Similar expressions.**

不 不 不 不 不 不 不 不  
縷 戩 罄 具 盡 備 宣 一

戩 *chien<sup>3</sup>*—to exhaust; to finish. | 縷 *lu<sup>3</sup>*—a thread; in detail.

**3.**

**Grammatical section**

**INDIVIDUAL PARTICLES.**

The particle 所 *so<sup>3</sup>*

The particle 所 is used in the following ways:

1. Used as noun 所 means: "a place" (ex. 1, 2, 3).



2. The combination of **所** with verbs forms adjective clauses:  
 “That which - - - - -”; “those who - - - - -” (ex. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18).
3. The combination **所 - - - - 者** with a verb put between, forms:  
 a) adjective clauses: “Those who - - - - -” (ex. 19).  
 b) adjective clauses: “That which - - - - -” (ex. 20; also lesson XXVIII, gram. section, ex. 37, 38, 39, 41, 42).  
 c) verbal nouns (ex. 21; also lesson XXVIII, gram. section, ex. 43, 44).
4. **所** is often used in combination with **有**. The meaning of this combination depends on the place it occupies in the sentence.

When **所有** is placed at the end of a sentence, **所** forms a kind of adjective clause where **有** means: “to have” (ex. 24, 25; also lesson XII, 2, A, note b).

Being put before a noun (in singular or in plural) **所有** simply gives an emphasis to it, and is equivalent to the definite article “the” or sometimes to “all the” (ex. 22, 23; also lesson XII, 2, A, note b).

5. The combination **爲 被 - - - - 所** with a verb following immediately after **所** forms a passive structure (ex. 26, 27, 28, 29).

**Note.** About the combination **所以** vid. lesson XXVI, grammatical section.

## Examples of using the particle 所

1. 事務所 2. 製造所 3. 各得其所 4. 所聞所見 5. 必有  
 所思 6. 嚴飭所屬 7. 斷非我輩所爲 8. 其所言有信者。  
 有不信者 9. 非爾所及也 10. 貪財者無所不爲 11. 小人  
 爲不善無所不至 12. 貧與賤是人之所惡也 13. 己所不  
 欲勿施於人 14. 在所不免 15. 所得無幾 16. 在所不能 17.  
 君子之所爲。衆人固不識也 18. 話有所自 19. 所謂大臣  
 者。以道事君 20. 所樂者淺。所患者深 21. 所謂治國。必先  
 齊其家者。其家不可教。而能教人者。無之 22. 所有公文  
 案件 23. 所有現在業經派出各國大臣 24. 凡其所有 25.  
 此地爲吾父所有 26. 爲婦人所惑 27. 此爲天命所定 28.  
 被火所燬 29. 被盜所劫

## Vocabulary.

製	<i>chih</i> <sup>4</sup> (221)—to cut out; to make.	輩	<i>pei</i> <sup>4</sup> (418)—a generation. A class; a kind. A sign of the plural.
製造	<i>chih-tsao</i> <sup>4</sup> — to manufacture.	我輩	<i>wo</i> <sup>3</sup> - <i>pei</i> —we.
		話	<i>hua</i> <sup>4</sup> —talk; speech.

公文 *kung-wen<sup>2</sup>*—official documents.      派出 *p'ai<sup>4</sup>-ch'u*—to appoint; to despatch.  
 案件 *an<sup>4</sup>-chien*—records.      婦 *fu<sup>4</sup>*—a married woman; a wife.

## TRANSLATION.

1. An office.
2. A factory.
3. Each one in his proper place.
4. What is heard and seen.
5. There is sure to be something to think about.
6. To give strict orders to one's subordinates (lit. to those who are subordinate).
7. It was certainly not done by us.
8. There were some who believed, and some who did not believe what he said.
9. You do not attain to it (lit. it is not that to which you attain).
10. Those who covet wealth will do anything.
11. When the mean man practises evil he will proceed to any extreme.
12. Poverty and meanness are what men dislike.
13. Do not do unto others what you would not wish others to do unto you.
14. Unavoidable.
15. To get but a little (無幾).
16. It is in the category of the impossible.
17. What the superior man does, the masses do not understand.
18. Talk has its origin,—some point from which it begins.
19. Those who are called great ministers serve their prince with righteousness.
20. Joy (lit. what is joyful) is superficial, troubles lie deep.
21. (The meaning) of the expression (所謂 . . . . . 者), "In order to govern the state rightly it is necessary first to regulate the family" (is this): it is not possible for one to teach others, when he cannot teach his own family.
22. All the official documents and records.
23. The ministers who have already been despatched to various countries.
24. All that he has.
25. This land belongs to my father.
26. Influenced by his wife.
27. This was fixed by Heaven's decree.
28. Destroyed by fire.
29. Robbed by brigands.

## LESSON XXX.

## 1.

## 美國邀請德國加入華約之不當

據外交界消息。關於德國擬加入華會九國條約一節。我國當局業分向德美兩國政府聲明。德國在華業經放棄之特權利益。不能適用九國條約之規定。連日歐美各報。關於此事。亦多有登載。國內外法律學者。多引爲研究之資料。近有著名國際法學專家某氏對於此事曾爲分割式之批評。其談話如下。

自一九二二年我國參與華府會議後。國人對於美國。莫不表示好感。蓋以華會所訂九國間關於中國事件之條約。意在予中國祛除舊約束縛之機會。俾中國得以自由發展。其中雖未能盡滿吾人之希望。而舊約之失。藉此修正。爲漸次解除束縛之初步。美人如此主持正義。至可欽佩。不謂柏林電信傳來。美國忽有邀請德國加入華盛頓九國條約。實出吾人意料之外。

（未完）



## Vocabulary.

邀 *yao<sup>2</sup>*—to invite.

邀請 *yao-ch'ing<sup>3</sup>*—to invite.

德國 *te<sup>2</sup>-kuo*—Germany.

加入 *chia-ju<sup>1</sup>*—to add to; to adhere.

外交界 *wai-chiao - chieh<sup>4</sup>* — diplomatic circles.

當局 *tang-chü<sup>2</sup>* — authorities; government.

適用 *shih-yung<sup>4</sup>*—to answer the purpose; to apply.

連日 *lien-jih<sup>4</sup>*—for successive days.

歐 *ou<sup>1</sup>*—to vomit. Here: Europe.

登載 *teng-tsai<sup>3</sup>*—to insert in a newspaper.

法律學 *fa-lü-hsüeh<sup>3</sup>* — jurisprudence.

法律學者 *fa-lü-hsüeh<sup>2</sup>-che* — a jurist.

引 *yin<sup>3</sup>*—here: to quote; to cite.

資料 *tzu<sup>1</sup>-liao* — materials; stuff.

著名 *chu-ming<sup>2</sup>*—famous; noted; reputed.

國際法學 *kuo-chi-fa<sup>3</sup>-hsüeh* — international law.

專家 *chuan<sup>1</sup>-chia*—an expert; a specialist.

氏 *shih<sup>4</sup>*—family name. A family; clan. A person.

某氏 *mou-shih<sup>4</sup>* — a certain person

剖 *p'ou<sup>3</sup>*—to split; to cut in two.

分割 *fen-p'ou<sup>3</sup>*—to make clear; to analyze.

分割式 *fen-p'ou-shih<sup>4</sup>*—analytical.

批 *p'i<sup>1</sup>* (317)—to reply to an inferior. To comment on; to criticise.

評 *p'ing<sup>2</sup>* (36)—to comment on; to discuss.

批評 *p'i-p'ing<sup>2</sup>*—to criticise; to comment on.

話 *hua<sup>4</sup>*—talk; speech.

談話 *t'an<sup>2</sup>-hua* — a conversation.

如下 *ju-hsia<sup>4</sup>*—as follows; as below.

參 *ts'an<sup>1</sup>*—here: to join; to adhere.

好感 *hao-kan<sup>2</sup>*—friendly feelings.

予 *yu<sup>2</sup>*—here: to give.

祛 *ch'ü<sup>1</sup>* (44)—to drive away; to disperse.

祛除 *ch'ü-ch'u<sup>2</sup>* — to take away; to get rid of.

束縛 *shu<sup>4</sup>-fu*—to bind; to tie up.



機會 *chi<sup>1</sup>-hui*—an occasion; an opportunity.

自由 *tzu-yu<sup>2</sup>*—freedom; liberty; free.

展 *chan<sup>3</sup>*—to open out; to expand.

發展 *fa-chan<sup>3</sup>*—to grow; to develop.

失 *shih<sup>1</sup>*—here: a mistake; a default.

糾 *chiu<sup>3</sup>*—to collect; to bring together; to examine.

糾正 *chiu-cheng<sup>4</sup>*—to correct; to bring one's shortcomings to light.

漸次 *chien-tz'u<sup>4</sup>*—gradually; one after another.

解除 *chieh<sup>3</sup>-ch'u*—to remove; to get rid of.

主持 *chu<sup>3</sup>-ch'ih*—to hold; to support.

正義 *cheng-i<sup>4</sup>*—the right; correct principles.

不謂 *pu-wei<sup>4</sup>*—unexpectedly.

柏 *po<sup>4</sup>* (804)—the cypress.

柏林 *po-lin<sup>2</sup>*—Berlin.

電訊 *tien-hsun<sup>4</sup>*—telegraphic news.

意料 *i<sup>4</sup>-liao*—to guess; to conjecture.

### TRANSLATION.

#### THE IMPROPRIETY OF THE AMERICAN INVITATION TO GERMANY TO ADHERE TO THE WASHINGTON TREATY.

According to information from the diplomatic circles, with reference to Germany's adherence to the Nine-Power Treaty concluded at the Washington Conference, the Chinese Government declared to both the German and American Governments that the provisions embodied in the Nine-Power Treaty are inapplicable to Germany as she has already forfeited (放棄) her special rights and interests in China. For several days this question has been given publicity in the European and American papers, and the Chinese and foreign jurists have used it as material for study. A well known (Chinese) authority on international law has recently made the following analytical comment in reference to this question:

"Since China's participation (參) in the Washington Conference in 1922 the Chinese people have come to cherish friendly sentiments toward the United States, mainly for the reason (蓋以) that the Nine-Power Treaty, concluded at the Washington

Conference concerning affairs in China, was designed (意在) to afford her opportunity to get rid of the shackles of the old treaties in order that (俾) she might get freedom for natural development. Although this was not sufficient to satisfy our people's expectations completely, it might still lead to the correction of the mistakes made in the old treaties and serve as the preliminary step to the gradual loosening of the fetters. For this stand for justice we greatly respect the American people. But we are quite surprised at the telegraphic report from Berlin to the effect that the United States has unexpectedly invited Germany to adhere to the Nine-Power Treaty of Washington.

(to be continued)

2.

賀友人新年函

敬啟者。梅花香泛。大地春回。瑞雪紛揚。歲華已改。對此春風。益懷舊雨。恭維

某某仁兄大人文祉凝祥。

潭第集慶。爲祝爲頌。弟碌碌如常。無善可慰

良朋。五中常憶

故友。欲乘元旦以賀歲。難獻栢茗。幸值履端

而修函。聊當椒頌。特

呈寸楮。用表微忱。恭叩

新禧不備。

弟  
某某頓首拜  
月 日

## Vocabulary.

賀 *ho*<sup>1</sup>—to congratulate.  
 紛 *fen*<sup>1</sup> (395)—numerous; confused.  
 揚 *yang*<sup>2</sup>—to raise; to spread; to extend.  
 紛揚 *fen-yang*<sup>2</sup>—abundant; thick, -as snow.  
 歲華 *sui*<sup>1</sup>-*hua*—the aspect of the nature.  
 益 *i*<sup>4</sup>—here: still more.  
 舊雨 *chiu yü*<sup>3</sup>—an old friend.  
 維 *wei*<sup>2</sup>—here: to think about.  
 文社 *wen chih*<sup>3</sup>—happiness, — of a literary man.  
 凝祥 *ning-hsiang*<sup>2</sup>—accumulated happiness May happiness gather (round you).  
 第 *ti*<sup>4</sup>—here: a house.  
 潭第 *t'an-ti*<sup>4</sup>—your house.  
 慶 *ch'ing*<sup>4</sup>—happiness. To congratulate.  
 集慶 *chi-ch'ing*<sup>4</sup>—accumulated happiness  
 爲祝爲頌 *wei-chu-wei-sung*<sup>4</sup>—this is what I pray for and am glad to learn about.  
 碌 *lu*<sup>4</sup> (525)—green jasper. Rough; uneven.  
 碌碌 *lu-lu*<sup>4</sup>—rough. Ordinary; common.  
 如常 *ju-ch'ang*<sup>2</sup>—as usual.  
 無善可慰良朋 *wu-shan-k'o-wei-liang-p'eng*<sup>2</sup>—I have no good (news) to satisfy (lit. to console) my good friend.

五中 *wu-chung*<sup>1</sup>—in (my) five (viscera).  
 憶 *i*<sup>4</sup> (91)—to think; to reflect.  
 故友 *ku-yü*<sup>3</sup>—an old friend.  
 乘 *ch'eng*<sup>2</sup>—here: to avail oneself of.  
 元旦 *yüan-tan*<sup>4</sup>—New Year's day.  
 茗 *ming*<sup>2</sup> (270)—the tea plant.  
 栢茗 *po-ming*<sup>2</sup>—a kind of tea prepared of the cypress leaves drunk on New Year's day.  
 值 *chih*<sup>4</sup>—here: to happen.  
 履端 *lü-tuan*<sup>4</sup>—New Year's day.  
 修函 *hsiu han*<sup>1</sup>—to write a letter.  
 當 *tang*<sup>1</sup>—here: to act as; to replace.  
 椒 *chiao*<sup>1</sup>—spice-plants.  
 椒頌 *chiao-sung*<sup>4</sup>—pepper flowers, — congratulations at the New Year (vid note c).  
 楮 *ch'u*<sup>3</sup>—a species of mulberry from the bark of which paper is made.  
 寸楮 *ts'un-ch'u*<sup>3</sup>—a short letter.  
 禧 *hsi*<sup>1</sup> (739)—blessings; good luck.  
 恭叩新禧 *kung-k'ou-hsin-hsi*<sup>1</sup>—I respectfully wish you a happy New Year.  
 頓首 *tun-shon*<sup>3</sup>—to bow the head.

## Notes.

- a. 舊雨 . . . . . an old friend.

This expression is derived from the following sentence written by the famous poet 杜甫 *Tu-fu*:

### 舊雨來今雨不來

“Formerly when it rained they (friends) came, now when it rains they do not”.

- b. 履端 . . . . . New Year's day.

From the following sentence in the 左傳:

履端於始 . . . “begin with uprightness”.

(vid. Ch. Q., p. 34,-1).

- c. 椒頌 . . . . . This expression is abbreviated from:

獻椒花之頌 . . . to present a red pepper-plant flower, accompanied by a song of praise,--to offer congratulations at the New Year (vid. Ch. Q., p. 34,-3)

- d. 恭叩新禧 . . . . . a New Year's wish.

#### Similar expressions.

敬	並	並	敬
請	頌	候	請
春	新	年	年
安	祉	祺	安



## LESSON XXXI.

## 1.

美國邀請德國加入華約之不當（續）

查九國條約爲廢除不平等條約之出步。德國與中國既訂有平等相互條約。事實上已屬前進一步。若加入九國條約。不啻退後一步。在美國看法。或以九國條約與中國有利。無妨邀各國加入耶。然國際間協約。加入與否。須以應否加入爲先決問題。九國條約用意。在限制與約各國在中國要求特殊權利。中德邦交。既處於平等地位。德國無加入之必要。譬如關稅法權條約議決案。美國邀請各國加入時。均曾與中國接洽。今美國邀請德國加入。事前並未與中國相商。再紬繹九國條約第八條所謂未簽字各國。只指有不平等舊約之國而言。其已訂有平等條約者。本無關係。當然不在此列。故美國此次邀請德國加入九國條約。不特與中德協定大有違背。且與該

約第八條之規定顯有未合。聞我政府已向柏林華盛頓兩處嚴重交涉。無論如何。中國人民對於平等相互條約之國家。欲爲退一步之行動。決難承認也。

(未完)

### Vocabulary.

- 廢除 *fei-ch'u<sup>2</sup>*—to abrogate; to annul.  
 相互 *hsiang-hu<sup>4</sup>*—mutual; reciprocal.  
 事實 *shih-shih<sup>2</sup>*—real facts; reality.  
 雷 *shih<sup>4</sup>* (*t'i<sup>4</sup>*, *ch'ih<sup>4</sup>*)—to be different.  
 不雷 *pu-shih<sup>4</sup>*—not less than; not otherwise than.  
 看法 *k'an-fa<sup>3</sup>*—view; opinion.  
 無妨 *wu-fang<sup>1</sup>*—there is no objection.  
 協約 *hsieh<sup>2</sup>-yüeh*—an agreement.  
 問題 *wen-t'i<sup>2</sup>*—question.  
 用意 *yung<sup>4</sup>-i*—intention.  
 限制 *hsien<sup>4</sup>-chih*—to restrict; to set bounds.  
 特殊 *t'e-shu<sup>1</sup>*—special.  
 必要 *pi-yao<sup>4</sup>*—necessity.  
 關稅 *kuan-shui<sup>4</sup>*—customs duty.  
 法權 *fa-ch'üan<sup>2</sup>*—jurisdiction.  
 議決案 *i-chüeh-an<sup>4</sup>*—resolution.  
 洽 *ch'ia<sup>4</sup>* (*hsia<sup>1</sup>*)—to harmonize; to accord.
- 接洽 *chieh-ch'ia<sup>4</sup>*—to get into contact; to discuss jointly.  
 紬 *ch'ou<sup>2</sup>*—a clue; to investigate.  
 繹 *i<sup>4</sup>* (160)—to unfold; to explain.  
 紬繹 *ch'ou-i<sup>4</sup>*—to investigate.  
 當然 *tang-jan<sup>2</sup>*—naturally; obviously.  
 不在此列 *pu-tsai-tz'u-lieh<sup>4</sup>*—does not belong to this category.  
 此次 *tz'u-tz'u<sup>4</sup>*—this time.  
 違背 *wei<sup>2</sup>-pei*—to violate; to contradict.  
 顯 *hsien<sup>3</sup>* (802)—to be evident; to appear.  
 嚴重 *yen-chung<sup>4</sup>*—strong; serious.  
 交涉 *chiao-she<sup>4</sup>*—to negotiate with.  
 無論如何 *wu-lun-ju-ho<sup>2</sup>*—anyhow; at any rate; at all events.  
 承認 *ch'eng-jen<sup>4</sup>*—to recognize; to agree.

## TRANSLATION.

### THE IMPROPRIETY OF THE AMERICAN INVITATION TO GERMANY TO ADHERE TO THE WASHINGTON TREATY *(continued)*.

The Nine-Power Treaty is the first step toward the abolition of the unequal treaties. Since (既) Germany has already entered into an agreement of reciprocal equality with China, she has truly made a step forward. If Germany were now to adhere to the Nine-Power Treaty, she would be taking a step backward. The American Government might hold the view that inasmuch as the Nine-Power Treaty is beneficial to China, it does not harm (無妨) to invite more Powers to adhere to it. But, before adherence to any international agreement the preliminary question to be decided is (爲先決問題) whether it is proper to adhere or not. The purpose (用意) of the Nine-Power Treaty is to restrict the Treaty Powers in their demands for special rights and interests in China. As the Chinese-German relations have been placed on an equal footing, it is unnecessary for Germany to adhere (to the Nine-Power Treaty) at all.

With reference to the resolutions of the Treaty in connection with the customs duties and (consular) jurisdiction, every time, when the American Government invited the adherence of the other Powers to them, it had previously discussed (these matters) with the Chinese Government. This time, when the American Government invited Germany to adhere to the Nine-Power Treaty, there was no previous discussion of this question with the Chinese Government.

Besides (再), the non-signatory Powers referred to (所謂) in Article VIII of the Nine Power Treaty could only mean those Powers which have had unequal treaties with China. With those which have already concluded agreements of reciprocal equality with her it has absolutely nothing to do, and, naturally, those Powers do not belong to that

category (不在此例). The invitation by the American Government to Germany to adhere to the Nine-Power Treaty runs, therefore (故), counter not only to the Sino-German Agreement, but also obviously (顯) to the provisions of Article VIII of the said Treaty. It is known (聞) that the Chinese Government has already made vigorous protests (嚴重交涉) to the Governments at Berlin and Washington. Whatever may happen (無論如何), the Chinese people will be opposed (決難承認) to any retrogressive step by those Powers which have already concluded agreements of reciprocal equality with China.

(to be continued)

## 2.

### 賀男壽函

某某仁兄大人台鑒。謹啟者。月之某日恭逢

老伯大人古稀華誕。齒德俱尊。福壽齊集。曷勝欣悅。更荷寵召。自當趨賀。以道賀忱。先修寸箋。附將壽禮。聊表葵私。伏乞

哂存。餘容晉謁之時。再申下悃。敬請

台安。並頌

闔第均安。

弟 某某鞠躬 月 日



## Vocabulary.

逢	<i>feng</i> <sup>2</sup> (148) — to meet; to happen.	荷	<i>ho</i> <sup>2</sup> —here: to be honored.
伯	<i>po</i> <sup>2</sup> (804)—a father's elder brother. Senior; elder.	寵召	<i>ch'ung-chao</i> <sup>1</sup> —your gracious summons.
老伯大人	<i>lao-po-ta<sup>4</sup>-jen</i> — your father.	趨	<i>ch'ü</i> <sup>1</sup> —to run; to hasten.
稀	<i>hsi</i> <sup>1</sup> (172)—thin; scattered. Few; seldom.	以道賀忱	<i>i-tao-ho-shen</i> <sup>2</sup> — in order to express my congratulations.
古稀	<i>ku-hsi</i> <sup>1</sup> —seventy years of age. (vid. note a).	附	<i>fu</i> <sup>4</sup> —here: to add; to enclose.
誕	<i>tan</i> <sup>4</sup> — to increase. To brag. To bear children.	壽禮	<i>shou-li</i> <sup>2</sup> —birthday presents (vid. note c).
華誕	<i>hua-tan</i> <sup>4</sup> —a birthday.	葵私	<i>k'uei-ssu</i> <sup>1</sup> —my feelings.
齒	<i>ch'ih</i> <sup>2</sup> —the teeth. Age.	伏乞	<i>fu-ch'i</i> <sup>4</sup> - to beg humbly.
齒德俱尊	<i>ch'ih-te-chü-tsun</i> <sup>1</sup> —honorable both in age and virtue (vid. note b).	晉, 晉	<i>chin</i> <sup>4</sup> — to increase; to attach to.
福壽齊集	<i>fu-shou-ch'i-chi</i> <sup>2</sup> —happiness and longevity combined together.	謁	<i>yeh</i> <sup>4</sup> —to visit a superior.
曷勝欣悅	<i>ho - sheng - hsin - yüeh</i> <sup>4</sup> —I am very much delighted.	晉謁	<i>chin-yeh</i> <sup>4</sup> —to visit.
更	<i>keng</i> <sup>4</sup> —here: moreover.	悃	<i>k'un</i> <sup>3</sup> (772)—sincere; loyal.
		下悃	<i>hsia-k'un</i> <sup>3</sup> —my feelings.
		闔第	<i>ho-ti</i> <sup>4</sup> —the whole family.

## Notes.

- a. 古稀華誕 . . . . . your birthday (of a person of seventy years of age).

From the following line of the T'ang poetry:

人生七十古來稀 . . . . "From ancient to present times men of seventy have been rare".

## Similar expressions.

進	稱	華
秩	觴	誕
佳	令	慶
辰	旦	辰

慶辰	<i>ch'ing-ch'en<sup>2</sup></i> — a lucky day.	秩	<i>chih<sup>4</sup></i> — a decade. Rank. Order.
觴	<i>shang<sup>1</sup></i> (238)—a goblet.		
稱觴	<i>ch'eng-shang<sup>1</sup></i> —to salute by drinking; to drink the health of.	進秩	<i>chin-chih<sup>4</sup></i> — the age is increased by a decade (ten years).
令旦	<i>ling-tan<sup>4</sup></i> — the happy morning (of your birthday) (vid. Ch. Q., p. 196,—3).	佳辰	<i>chia-ch'en<sup>2</sup></i> —a lucky day.

b. 齒德俱尊,福壽齊集 - - - - a birthday wish.

The first part of this sentence is from the following sentence of Mencius:

天下有達尊三,爵一,齒一,德一

“In the empire there are three things universally acknowledged to be honorable—nobility, age, virtue.” (vid. Ch. Q., p. 204,—5).

## Similar expressions.

壽	福	大	南	鶴	松
比	如	德	極	算	齡
南	東	必	星	同	衍
山	海。	壽	輝。	長	慶。

齡 *ling*<sup>2</sup> (438)—a person's age.

松 *sung*<sup>1</sup>—the pine or fir tree.

松齡 *sung-ling*<sup>2</sup> — advanced age, as that of a pine.

衍 *yen*<sup>3</sup>—abundant; overflowing.

衍慶 *yen-ch'ing*<sup>4</sup>—overflowing blessings.

鶴 *hao*<sup>2</sup> (*ho*<sup>2</sup>) — a crane,—the emblem of longevity.

鶴算同長 *ho - suan - t'ung - ch'ang*<sup>2</sup> — may your life be as long as the crane's.

南極 *nan-chi*<sup>2</sup> — the south pole.

南極星輝 *nan-chi-hsing-hui*<sup>1</sup> — "the star of the south pole is bright,"—an expression used when congratulating one on his long life (vid. Ch. Q., p. 202, -2).

福如東海 *fu-ju-tung-hai*<sup>3</sup> — may your happiness be as large as the East Sea.

壽比南山 *shou-pi-nan-shan*<sup>1</sup> — may your longevity be like the Southern Mountain.

c. 壽禮 - - - - - birthday presents.

Conformably to the occasions when presents are offered, they are differently called.

### 1. Birthday presents.

祝敬 - - - in money.

壽物 }  
壽禮 } in articles  
桃儀 } (桃 *t'ao*<sup>2</sup> — the peach).

### 3. Presents to newly born children.

彌敬 - - - in money.

### 2. Wedding presents.

喜敬 - - - in money.

喜禮 }  
賀禮 } in articles.

### 4. New-year presents.

年禮 - - - in articles.

Note. 彌 here means the completion of the first month of a child's age kept as a festive occasion.

## 5. Funeral donations.

奠敬  
楮敬in money.  
(奠 *tien*<sup>4</sup>—offer-  
ings in sac-  
rifice).奠儀  
楮儀  
賻儀  
賻賻in articles.  
(賻 *fu*<sup>4</sup>—to con-  
tribute to-  
wards fu-  
neral expen-  
ses;

## 6. Parting presents.

程儀  
行儀  
贐儀in articles or in  
money.(贐 *chin*<sup>4</sup>—pre-  
sents to de-  
parting fri-  
ends).賻 *feng*<sup>4</sup> — to  
give aid to-  
wards funer-  
al expenses).

## 7. Holiday presents.

節禮 - - - in articles.

8. Donations to Buddhist or  
Taoist monasteries.

香資



## LESSON XXXII.

## 1.

美國邀請德國加入華約之不當（續）

須知中美兩國政府及人民關係向極親密。故美國在華之商務。蒸蒸日上。近年來進步尤速。蓋華人素好和平。富於情感。今美國邀請德國加入九國條約。無異自認華府會議爲各國在華權利支配之結合。美國助華政策爲一種假面具。蓋九國條約僅規定解除中國束縛之普通原則。而中國在中德協約上。已實行此項原則。取得完全之自由。今美邀德加入九國條約。不啻表示反對中國之完全自由。而贊成德國加束縛於中國。此不可解也。美國此舉無異變更其十餘年來助華之政策。而爲牽制中國進步。反對中國恢復自由之國家。主張人道正義者。所不爲也。使德國加入九國條約。果成事實。則中德協定無形取消。即中國在德國方面既得之平等地位。亦將

爲美國所破壞  
矣。以前之仁義  
道德公理正義。  
果何在乎。此後  
華人對美感情  
必失。感情若失。  
商務上必受極  
大之影響。爲美  
人計。對於此舉。  
不可不審慎考  
慮也。

### Vocabulary.

- 親密** *ch'in-mi<sup>4</sup>*—friendly; intimate.
- 蒸蒸日上** *cheng-cheng-jih-shang<sup>1</sup>*—daily rising higher and higher.
- 情感** *ch'ing-kan<sup>3</sup>*—friendly feelings.
- 配** *p'ei<sup>4</sup>*—to mate; to match.
- 支配** *chih<sup>1</sup>-p'ei*—to allot; to assort.
- 結合** *chieh-ho<sup>2</sup>*—to join together; to combine; an association.
- 假面具** *chia-mien-chü<sup>4</sup>*—a mask; a pretense.
- 普** *p'u<sup>3</sup>*—great. Universal; everywhere.
- 普通** *p'u-t'ung<sup>1</sup>*—general; universal.
- 原則** *yüan-tse<sup>2</sup>*—a principle.
- 實行** *shih-hsing<sup>2</sup>*—to realize; to put in practice.
- 反對** *fan-tui<sup>1</sup>*—to oppose.
- 贊成** *tsan-ch'eng<sup>2</sup>*—to approve.
- 無異** *wu-i<sup>4</sup>*—not otherwise than.
- 變更** *pien-keng<sup>1</sup>*—to change.
- 牽制** *ch'ien<sup>1</sup>-chih*—to embarrass
- 進步** *chin-pu<sup>4</sup>*—the progress.
- 主張** *chu<sup>3</sup>-chang*—to advocate; to vote for.
- 人道** *jen-tao<sup>4</sup>*—moral law; justice.
- 正義** *cheng-i<sup>4</sup>*—the right; correct principles.
- 協定** *hsieh-ting<sup>4</sup>*—an agreement.
- 壞** *huai<sup>2</sup>* (368)—to ruin; to spoil.
- 破壞** *p'o<sup>4</sup>-huai*—to break; to spoil.
- 仁義** *jen-i<sup>1</sup>*—benevolence.
- 公理** *kung-li<sup>3</sup>*—universal principle; justice.
- 感情** *kan<sup>3</sup>-ch'ing*—friendly feelings.
- 響** *hsiang<sup>3</sup>* (365)—noise; an echo.
- 影響** *ying<sup>2</sup>-hsiang*—shadow and echo; to affect; to influence.
- 審慎** *shen-shen<sup>4</sup>*—to take into account; to weigh carefully.
- 考慮** *k'ao-lü<sup>4</sup>*—to discuss; to weigh.

## TRANSLATION.

THE IMPROPRIETY OF THE AMERICAN INVITATION TO GERMANY  
TO ADHERE TO THE WASHINGTON TREATY *(continued)*.

Owing to intimate and friendly relations between the Governments of China and the United States and between the Chinese and the American people, American trade in China has grown by leaps and bounds. This is particularly the case within recent years as a result of the peaceful nature and friendly feelings of the Chinese people. Now the invitation by the United States to Germany to adhere to the Nine-Power Treaty is nothing else (無異) but a confession (自認) that the Washington Conference was but an association of the Powers for division of special rights and interests in China, and that the American policy of helping China was a mere pretense. The Nine-Power Treaty has only (僅) fixed general principles for the liberation of China, while (而) in the Sino-German Agreement China has actually carried out these principles and recovered her complete freedom. The American invitation to Germany to adhere to the Nine-Power Treaty is therefore nothing less (不啻) than an indication of (America's) opposition to China's recovery of her freedom, and an encouragement to Germany to place China in further bondage. This is really difficult to understand. Such a step on the part of the American Government is tantamount (無異) to a complete reversal (變更) of the American policy for helping China which was in effect for over ten years, and it places the United States among those Powers which embarrass China's progress and oppose the recovery of her freedom. It is (surely) not the thing for a Power known to be exponent of right and justice to do. If Germany's adherence to the Nine-Power Treaty becomes a fact, it will amount to nullifying the Sino-German Agreement. Furthermore the international standing of equality which China has obtained by her agreement with Germany will be annulled

by the United States. What is to become of the humanity, morality, justice, and right boasted of before? The Americans will surely lose the friendly sentiment of the Chinese people, and their trade in China will undoubtedly be badly affected. In the interest of the Americans themselves the whole matter should be most seriously and carefully reconsidered."

## 2.

## 賀女壽函

某某仁兄大人閣下敬啓者。接展

華翰。敬知本月某日爲

伯母大人六旬慶辰。恭維

壽<sup>a</sup>齊王母。德比太姜。符五福之疇<sup>b</sup>。當九如之頌。

弟蒙惠召。屆時自當登

堂進頌。叩祝

慈輝。至爲榮幸。茲呈壽禮六色。少紓賀忱。祈呈

伯母大人笑納是禱。此布順頌

近祉。

弟某某拜 月 日



## Vocabulary.

伯母大人 *po-mu-ta'-jen* — your mother.

六旬 *liu-hsun<sup>2</sup>*—sixty years.

王母 *wang-mu<sup>3</sup>* or 西王母 *hsi-wang-mu<sup>3</sup>* — a Royal Lady of the West, a legendary being supposed to dwell upon the K'un-lun mountains and to have been visited there by 穆王 *Mu-wang*, the fifth sovereign of the Chou dynasty (the 10th century B. C.) In her garden grow the peaches which ripen but once in 3000 years and confer immortality upon those who eat them.

壽齊王母 *shou-ch'i-wang-mu<sup>3</sup>* — equal in longevity with the Royal Lady of the West.

姜 *chiang<sup>1</sup>*—the name of the Emperor 神農 *Shen-nung* discoverer of uses of agriculture.

太姜 *T'ai-chiang<sup>1</sup>*—the virtuous wife of 宣父 *Tan-fu* (or 太王 *T'ai-wang*) and grandmother of 文王 *Wen-wang*, founder of the Chou dynasty.

比 *pi<sup>3</sup>*—here; like; equal.

符 *fu<sup>2</sup>*—here: to correspond, to be worth.

疇 *ch'ou<sup>2</sup>*—a cultivated field. A class; a division.

符五福之疇 *fu-wu-fu-chih<sup>2</sup> ch'ou<sup>2</sup>*—to be worthy of the five blessings (vid. note b).

九如 *chiu-ju<sup>2</sup>*—the Nine Similitudes (vid. note c).

當九如之頌 *tang-chiu-ju-chih-sung<sup>4</sup>* — I wish (her) the blessings of the Nine Similitudes.

惠召 *hui-chao<sup>4</sup>* — your kind invitation.

登堂 *teng-t'ang<sup>2</sup>* — to go up into the hall; to visit.

進頌 *chin-sung<sup>4</sup>*—to bring congratulations.

叩祝 *k'ou chu<sup>1</sup>*—to pay one's respect.

慈輝 *tz'u-hui<sup>1</sup>* — a venerable person, as an aged lady.

至爲榮幸 *chih-wei-jung-hsing<sup>4</sup>*—I should be very happy.

色 *se<sup>4</sup>*—here: a kind; a sort.

紓 *shu<sup>1</sup>*—to loosen; to free from.

少紓賀忱 *shao-shu-ho-shen<sup>2</sup>* —(in order to) express my congratulations.

祈呈 *ch'i-ch'eng<sup>2</sup>*—to implore.

是禱 *shih-tao<sup>3</sup>* — such is my prayer,—a conventional phrase used in letters at the end of a request.

## Notes.

- a. 壽齊王母, 德比太姜 ——— an eulogy to the old lady whose birthday is celebrated.

## Similar expressions.

瑤 中  
池 天  
星 婺  
輝 煥

茂 蟠  
柏 桃  
延 集  
年 慶

蟠 *p'an²* (811) — to coil up; to curl round.

桃 *t'ao²* — the peach.

蟠桃 *p'an-t'ao²* — the coiling peach-tree which was said to grow by the border of the Lake of Gems (瑤池 *yao-ch'ih²*)

in the palace of the Royal Lady of the West. Its fruit conferred the gift of immortality. Hence the peach tree is used as a symbol of longevity (vid. Ch. Q, p. 306, — 1).

蟠桃集慶 *p'an-t'ao-chi-ch'ing⁴* — long life and accumulated happiness.

茂 *mao⁴* — luxuriant; vigorous

延年 *yen-nien²* — advanced in life.

茂柏延年 *mao-pai-yen-nien²* — to be advanced in life like a luxuriant cypress.

婺 *wu¹* — the woman's star, said to be near the middle of Capricorn, but others say it is in Hercules.

煥 *huan⁴* (774) — flaming; bright.

中天婺煥 *chung-tien-wu-huan⁴* — "the star in mid heaven is brilliant," an expression used when congratulating a woman on long life (vid. Ch. Q, p. 202, — 3).

瑤池星輝 *yao-ch'ih-hsing-hui⁴* — the star of the Royal Lady of the West is brilliant (瑤池西王母).

b. 符五福之嘯 . . . . . to be worthy of the five blessings.

In the 12th century B.C. the viscount of 箕 *Chi* explained to 武王 *Wu-wang*, the first sovereign of the Chou dynasty, the great plan ( 洪範 *hung-fan*<sup>4</sup>) of the emperor 禹 *Yü* which consisted of "nine divisions" ( 九嘯 ). One of those divisions represented five blessings, viz. 1. 壽 *shou*<sup>1</sup>—old age, 2. 富 *fu*<sup>4</sup>—wealth, 3. 康寧 *k'ang-ning*<sup>2</sup>—health, 4. 攸好德 *yu-hao-te*<sup>2</sup>—love of virtue, 5. 考終命 *kao-chung-ming*<sup>4</sup>—a long life (攸 *yu*<sup>1</sup>—that which).

c. 九如 . . . . . the Nine Similitudes which the Chinese very often use when expressing good wishes:

- |  |   |
|--|---|
| 1. 如山 <i>ju-shan</i> <sup>1</sup> — like a mountain.                       | 7. 如日之升 <i>ju - jih - chih-sheng</i> <sup>1</sup> — as high as the sun.                         |
| 2. 如阜 <i>ju-fu</i> <sup>4</sup> —like a mount.                             | 8. 如南山之壽 <i>ju - nan-shan-chih-shou</i> <sup>4</sup> —as durable as the Southern Mountain.      |
| 3. 如岡 <i>ju-kang</i> <sup>1</sup> like a hill.                             | 9. 如松柏之茂 <i>ju - sung-pai - chih-mao</i> <sup>4</sup> —as luxuriant as pine and cypress leaves. |
| 4. 如陵 <i>ju-ling</i> <sup>2</sup> — like a mound.                          |   |
| 5. 如川 <i>ju-ch'uan</i> <sup>1</sup> — like a stream.                       |   |
| 6. 如月之恒 <i>ju - yueh-chih-heng</i> <sup>2</sup> - as constant as the moon. |   |

## LESSON XXXIII.

## 中國今日自強在正人心論

人心不正。萬事不舉。此有識者所公認。然則今日之人心如何。誠令人難言矣。識者竊謂。今日我國社會罪惡。與政治罪惡。皆已臻極度。製造罪惡之原動力。皆爲知識階級以上之人物。學問與經驗皆較人爲優。何爲而陷中國於水深火熱之中。此無他。私心之作用耳。物質文明愈進步。道德心愈薄弱。道德心薄弱。私己心必重。佐之以權利。賜之以爪牙。則萬惡皆作。萬罪叢生矣。掠奪歟。慘殺歟。侵擾也。破壞也。置全國於危亡之境地而後已。非民意而借口於民意。試問所作所爲。能件件披露於吾民之前乎。倘曰。民可使由之。不可使知之。若此專制之政。非民國所應爲。冤哉痛哉。吾國之民也。一心竟顧眼前。噉飯爲要緊。不知監視奸賊。致爲少數國蠹所把持。一及覺悟。恐



國賊早遁 遙法外。輕 則數世之 擔負加於 吾民子子 孫孫身上。 重則談笑 間斷送國 脈於無影 無形之中。

(未完)

# Vocabulary.

- 自強** *tzu-ch'iang*<sup>2</sup> — to exert oneself; to make an effort; to get strong.
- 社** *she*<sup>4</sup> — a society. An altar. A village.
- 社會** *she-hui*<sup>4</sup> — society; community.
- 罪惡** *tsui-o*<sup>4</sup> — evil.
- 臻** *chen*<sup>1</sup> — here: to attain to.
- 製** *chih*<sup>4</sup> (221) — to cut out; to make.
- 製造** *chih-tsao*<sup>4</sup> — to manufacture; to create.
- 原動力** *yüan-tung-li*<sup>4</sup> — the motive power.
- 級** *chi*<sup>2</sup> (218) — steps; a story; a grade; a rank.
- 階級** *chieh*<sup>1</sup>-*chi* — a class; a grade.
- 人物** *jen*<sup>2</sup>-*wu* — individuals; personages.
- 經驗** *ching*<sup>1</sup>-*yen* — experience.
- 陷** *hsien*<sup>4</sup> — here: to involve.
- 水深火熱** *shui-shen-huo-jo*<sup>4</sup> — deep water and hot fire, — a dangerous situation.
- 作用** *tso*<sup>1</sup>-*yung* — action.
- 物質文明** *wu - chih - wen*<sup>2</sup> - *ming* — the materialistic culture.
- 薄弱** *po-jo*<sup>4</sup> — weak; feeble.
- 爪** *chao*<sup>8</sup> — claws of animals.
- 牙** *ya*<sup>2</sup> the teeth.
- 爪牙** *chao-ya*<sup>2</sup> — talons and teeth, — soldiers.
- 叢** *ts'ung*<sup>1</sup> — a bushy place; dense; thick.
- 掠** *lieh*<sup>4</sup> (*liao*<sup>4</sup>, *liang*<sup>4</sup>) — to rob; to plunder.
- 掠奪** *liang-to*<sup>2</sup> — to rob; to plunder.
- 歟** *yü*<sup>1</sup> — here: an exclamatory particle.
- 慘** *ts'an*<sup>2</sup> (282) — grieved; sad; cruel.
- 侵** *ch'in*<sup>1</sup> (575) — to usurp; to encroach upon.
- 侵擾** *ch'in-jao*<sup>8</sup> — to invade and disturb.
- 危亡** *wei-wang*<sup>2</sup> — in great danger.
- 境** *ching*<sup>4</sup> (94) — a region. Condition; circumstances.
- 境地** *ching-ti*<sup>4</sup> — a territory. Condition; situation.

**借口** *chieh k'ou<sup>3</sup>*—under the pretext of; to avail oneself of a reason for excuse.

**披** *p'i<sup>1</sup>* (537)—to open; to unroll.

**露** *low<sup>1</sup>*—to expose; to disclose.

**披露** *p'i-low<sup>1</sup>*—to publish; to make known.

**由** *yu<sup>2</sup>*—here: to follow.

**專制** *chuan-chih<sup>1</sup>*—absolute; autocratic.

**竟** *ching<sup>1</sup>*—here: only.

**噉** *tan<sup>4</sup>*—to bite; to eat.

**飯** *fan<sup>4</sup>*—cooked rice; food.

**噉飯** *tan-fan<sup>4</sup>*—food.

**監** *chien<sup>1</sup>*—to examine; to revise.

**監視** *chien-shih<sup>4</sup>*—to control; to examine.

**奸** *chien<sup>1</sup>*—wicked; false; traitorous.

**奸賊** *chien-tsei<sup>2</sup>*—a knave; a scoundrel.

**致** *chih<sup>1</sup>*—here: so that.

**蠹** *tu<sup>4</sup>*—worms in books or clothes. To waste; to embezzle.

**國蠹** *kuo-tu<sup>4</sup>*—rapacious officials.

**把** *pa<sup>3</sup>* (312)—to take hold of; to grasp.

**把持** *pa<sup>3</sup>-ch'ih*—to manage; to control.

**覺悟** *chieh-wu<sup>4</sup>*—to be aroused; to become aware of; to be awakened.

**國賊** *kuo-tsei<sup>2</sup>*—a traitor.

**逍** *hsiao<sup>1</sup>* (124)—to roam; to saunter.

**遙** *yao<sup>2</sup>* (685)—distant; remote.

**逍遙** *hsiao-yao<sup>2</sup>*—to escape.

**擔** *tan<sup>4</sup>*—a load.

**擔負** *tan-fu<sup>4</sup>*—to bear; a burden.

**脈** *mo<sup>4</sup>*—the veins or arteries; the pulse.

**國脈** *kuo-mo<sup>4</sup>*—the existence of the country.

**無影無形** *wu-ying-wu-hsing<sup>2</sup>*—immaterial; incorporeal.

## TRANSLATION

**CHINA CAN GET STRONG AT THE PRESENT TIME ONLY BY RECTIFYING THE HEART OF THE PEOPLE.**

It is recognized by men of experience (有識者) that when a people's heart is not right, no undertaking can prosper (萬事不舉). In what condition is the heart of the people at present, is a question difficult to answer.

Experienced men are of the opinion that the evil of both our country's social order and its government regime has reached the utmost limit (極度). The moving force in producing this, are men whose standing is above the intellectual classes (知識階級). Why is it that with learning and experience much higher than that of other people they throw China into the midst of such deep waters and hot fires? It is nothing other (無他) than the actions of selfish hearts. The more, materialistic culture advances, the weaker becomes virtue, and where virtue is weak, there selfishness becomes inevitably stronger. And when this kind of people are assisted by power and backed up by soldiers, every kind of evil is exploited and every crime committed,—plunder and cruel murder, invasion and destruction reducing the whole country to the most desperate straits and almost to extinction (lit. and afterwards the end). Although it is not the people's will, yet they pretend (that all is being done) with the people's approval. Let us ask them whether their actions and conduct may be set act by act (件件) before our people. Perhaps they may reply that "the people are only to be led (a path of action), but not to be made to understand (it)." But this kind of despotic regime is not proper for a republic.

How wrong and how lamentable it is! Our people with their whole heart regard the provision of their daily bread as the matter of prime importance and they are not able (lit. do not know) to control such traitorous scoundrels, with the result that a small group of rapacious officials hold all the power in their hands. And when the people awake to the facts, those traitors will no doubt long ago have skipped beyond the reach of the

law. The result will be at best (輕則) a burden added to the shoulders of our people, their sons and grandsons for many generations, and at worst (重則) with joke and smile (lit. in joyful chatter) the life of a nation thrown away into non-existence.

(to be continued)

2.

賀友人娶妻函

某某仁兄大人台鑒。昨奉

大柬。敬知某月某日

閣下舉行花燭之禮。人生快事。莫若新婚。以

兄台才華磊落。得淑女爲配。從此琴瑟合鳴。

鐘鼓有慶。可喜可賀。是日弟必趨詣

道喜。得瞻

佳禮。實爲至幸。茲特

呈上微禮四種。望祈

惠收爲禱。此布並頌

喜安。

弟 某某鞠躬 月 日



## Vocabulary.

娶 <i>ch'ü<sup>3</sup></i> (627)—to marry a wife.	爲配 <i>wei-p'ei<sup>4</sup></i> —to pair; to mate.
娶妻 <i>ch'ü-ch'ü<sup>1</sup></i> —to marry a wife.	琴 <i>ch'in<sup>2</sup></i> —the Chinese lute with seven strings
大柬 <i>ta-chien<sup>3</sup></i> —your letter.	瑟 <i>se<sup>4</sup></i> —a kind of guitar with 25 strings.
舉行 <i>chü-hsing<sup>2</sup></i> —to put into operation; to hold; to take place.	琴瑟合鳴 <i>ch'in-se-ho-ming<sup>2</sup></i> conjugal harmony.
花燭 <i>hua-chu<sup>2</sup></i> painted candles used at marriages.	鐘 <i>chung<sup>1</sup></i> (27) — a bell; a clock.
花獨之禮 <i>hua-chu chih-li<sup>3</sup></i> —the wedding ceremony.	鐘鼓有慶 <i>chung - ku - yü - ch'ing<sup>4</sup></i> —to show delight with bells and drums, — because of a happy marriage.
新婚 <i>hsin-hun<sup>1</sup></i> —marriage.	趨詣 <i>ch'ü-i<sup>4</sup></i> —to go to visit.
才華 <i>ts'ai<sup>2</sup>-hua</i> —ability; talent.	道喜 <i>tao-hsi<sup>3</sup></i> —to congratulate
磊 <i>lei<sup>3</sup></i> —a heap of stones.	瞻 <i>chan<sup>1</sup></i> (741)—to look at.
磊落 <i>lei-lo<sup>4</sup></i> —superior; eminent.	佳禮 <i>chia-li<sup>3</sup></i> —marriage.
淑 <i>shu<sup>2</sup></i> (123) — clear; pure; virtuous.	

## Notes.

a. 花燭之禮 . . . . . the wedding ceremony.

## Similar expressions.

榮	喜	舉	榮
聯	結	行	偕
秦	朱	合	伉
晉	陳	盞	儷

## Vocabulary.

偕 *chieh*<sup>3</sup> (318) — to be in accord; to agree; together;

榮偕 *jung-chieh*<sup>2</sup> — glorious union.

伉 *k'ang*<sup>4</sup> (398) — to match; a pair.

儷 *li*<sup>4</sup> (320) — a pair; a couple.

伉儷 *k'ang-li*<sup>4</sup> — a married couple.

榮偕伉儷 *jung-chieh-k'ang-li*<sup>4</sup> — (I wish you to live) in happy concord with your fair mate (vid. Ch. Q., p. 116, —2).

盞 *chin*<sup>3</sup> — the nuptial cup in which the bride and bridegroom pledge each other.

合盞 *ho-chin*<sup>3</sup> — to drink the wedding cups. The two

cups used by the bride and bridegroom are usually joined by a red string, as a symbol of the union (vid. Ch. Q., p. 165, —1).

喜結 *hsi-chieh*<sup>2</sup> — a happy union.

朱陳 *chu-ch'en*<sup>2</sup> — families Chu and Ch'en. There was a village inhabited only by people of the surnames Chu and Ch'en, who habitually intermarried (vid. Ch. Q., p. 164, —2).

喜結朱陳 *hsi-chieh-chu-ch'en*<sup>2</sup> — the happy marriage.

榮聯秦晉 *jung-lien-ch'in-chin*<sup>1</sup> — the glorious matrimonial union of the states Ch'in and Chin, — the happy marriage (vid. Ch. Q., p. 169, —3).

1. 琴瑟合鳴鐘鼓有慶 — — — — — one of the numerous wishes to a married couple.

## Similar expressions.

果 花	共 鶻	共 鶻	五 百
結 開	棲 鶻	樂 儔	世 年
同 並	同 比	于 燕	其 偕
心 蒂	飛 翼	飛 侶	昌 老

百年偕老 *po-nien-chieh-lao<sup>3</sup>*  
—grown old together,—as an old couple.

昌 *ch'ang<sup>1</sup>* — shining; prosperous.

五世其昌 *wu - shih - ch'i-ch'ang<sup>1</sup>*—in five generations they will be prosperous.

儔 *ch'ou<sup>2</sup>* (66) — a comrade; a mate.

侶 *li<sup>3</sup>* (749) — a comrade; a companion.

鶯儔燕侶 *ying-ch'ou-yen-li<sup>3</sup>*  
—the mango-bird mating and the swallow pairing,—used in reference to marriages.

共樂于飛 *kung-lo-yü-fei<sup>1</sup>* —  
to fly and enjoy together.

鵽 *chien<sup>1</sup>*—a fabulous bird with one eye and one wing, so that a pair must unite to fly.

比 *pi<sup>3</sup>*—here: to collate; to unite.

鵽鵽比翼 *chien chien-pi-i<sup>4</sup>*  
—two "chien" birds with united pair of wings,—used in reference to marriages.

棲 *ch'i (hsi<sup>1</sup>)* (668)—to roost; to perch.

蒂 *ti<sup>4</sup>* (88) — a stem; a peduncle.

花開並蒂 *hua-k'ai-ping-ti<sup>4</sup>*  
— two flowers open on one stem,—emblem of a happy matrimonial union.

c. 可喜可賀 ————— a congratulating expression.

### Similar expressions.

慶  
賀  
何  
似

可  
以  
爲  
祝

何  
勝  
欣  
羨

羨 *hsien<sup>4</sup>* — to desire. To | 欣羨 *hsin-hsien<sup>4</sup>* — to delight praise.

## LESSON XXXIV.

## 中國今日自強在正人心論（續）

至外人以印度朝鮮非洲殖民之手段加於吾人時。吾人卽欲起而反抗。恐元氣已耗。精華已竭。有若病夫。無能爲役。此乃假借民意而行私意之結果也。如曰天意。尤屬妄爲。書曰。天視自我民視。天聽自我民聽。是天意亦以民意爲歸宿。荒誕小人。平素竊據高官厚祿。利用無知識及童騃之輩。覬覦富貴。破人家國。心術臭壞。犬馬不食。貪天功以爲己利。將釀無窮之禍端。置中國於滅種而後已。此私心之結果。亦今日爲政者無論任何黨派。所應警惕者也。至若今之四民。爲士者囂張過甚。尙未出任。已懷利祿富貴之心。當若何位置私人也。予取予求也。種種不法思想。根株於劣根性。欲其爲善。豈可得乎。農工商志高心正者。固不乏其人。而心術極壞者。亦實繁有徒。余知



識淺陋。惟觀近年社會  
現狀。到處佈滿陷阱。慘  
害正人。或明或暗。人類  
變成蜂薨。是誠令人心  
哀。有何方法。非正人心。  
則不能自強。故著此論。  
狂言之甚。知不免明哲  
之譏。大雅之誚。然則中  
國現狀。非正人心則不  
能自強。邦人君子以爲  
如何乎。

### Vocabulary.

印 *yin<sup>4</sup>*—a seal; a stamp; to print.

印度 *yin<sup>4</sup>-tu*—India.

朝鮮 *ch'ao<sup>2</sup>-hsien*—Corëa.

非洲 *fei<sup>1</sup>-chou*—Africa.

殖 *chih<sup>4</sup>* (842)—to prosper; to abound; to cultivate.

殖民 *chih-min<sup>2</sup>*—to colonize.

手段 *shou<sup>3</sup> tuan*—skill with hand; method.

元氣 *yüan-ch'i<sup>1</sup>*—constitution; health.

精華 *ching<sup>1</sup>-hua*—the elite; the quintessence; cream; spirit.

有若 *yu-jo<sup>1</sup>*—something like.

爲役 *wei-i<sup>4</sup>*—to serve; to be of use.

假借 *chia<sup>3</sup>-chieh*—to borrow; to use as a metaphor; to take another's name in order to get some advantage.

結果 *chieh-kuo<sup>3</sup>*—result; effect; consequence.

妄爲 *wang wei<sup>2</sup>*—unseemly behaviour; imprudent act.

宿 *su<sup>4</sup>*—to lodge for the night. Old; formerly.

歸宿 *kuei-su<sup>4</sup>* to fix; to determine.

誕 *tan*—wide. To brag; to boast.

荒 *huang<sup>1</sup>*—wild; uncultivated. To neglect; to go to excess.

荒誕 *huang<sup>1</sup>-tan*—fictitious; factitious.

平素 *p'ing-su<sup>4</sup>*—usually.

駭 *ssu<sup>1</sup>*—stupid; foolish.

童騃 *t'ung-ssu<sup>4</sup>* — foolish youngsters.

輩 *pei<sup>4</sup>* — a generation; a kind.

覬 *chi<sup>4</sup>* (732) — to covet; to long for.

覷 *yii<sup>2</sup>* (619) — to long for.

覬覷 *chi-yü<sup>2</sup>* — to wish for ardently.

心術 *hsin<sup>1</sup>-shu* — principles; the heart.

臭 *ch'ou<sup>4</sup>* — strong-smelling; stinking.

臭壞 *ch'ou<sup>4</sup>-huai* — rotten.

天功 *t'ien-kung<sup>1</sup>* — heaven-sent success.

釀 *niang<sup>4</sup>* — to ferment; to excite; to bring about.

無窮 *wu-ch'iong<sup>2</sup>* — inexhaustible; infinite.

禍端 *huo<sup>4</sup>-tuan* — calamity; evil.

滅種 *mieh-chung<sup>3</sup>* — the extinction of a race.

黨 *tang<sup>3</sup>* — an association; a party.

黨派 *tang-p'ai<sup>4</sup>* — a party.

惕 *t'i<sup>4</sup>* — to be alarmed.

警惕 *ching-t'i<sup>4</sup>* — to be afraid of; to be alarmed.

四民 *ssu-min<sup>2</sup>* — the four classes of people, — scholars, farmers, artisans, and merchants.

囂 *hsiao<sup>1</sup>* — to vociferate; clamor; to insult.

囂張 *hsiao-chang<sup>1</sup>* — clamoring and boastful.

位置 *wei<sup>4</sup>-chih* — situation; position; to establish.

予取予求 *yü-ch'ü-yü-ch'iu<sup>2</sup>* — to get what I like.

株 *chu<sup>1</sup>* (499) — the trunk of a tree.

劣 *lieh<sup>4</sup>* — bad; vile; vicious.

乏 *fa<sup>2</sup>* — to be in want of; deficient; lacking.

實繁有徒 *shih-fan-yu-t'u<sup>2</sup>* — truly a great crowd.

陋 *lou<sup>4</sup>* — mean; low; vulgar.

淺陋 *ch'ien-lou<sup>4</sup>* — vile; mean; low.

到處 *tao-ch'u<sup>1</sup>* — everywhere.

陷阱 *hsien-ching<sup>4</sup>* — a pit; a trap.

蜂 *feng<sup>1</sup>* (148) — a bee; a wasp.

蠆 *ch'ai<sup>4</sup>* — a sting in the tail.

狂 *k'uang<sup>2</sup>* — mad; wild.

狂言 *k'uang-yen<sup>2</sup>* — nonsense; wild talk.

哲 *che<sup>2</sup>* (210) — wise; discerning.

明哲 *ming-che<sup>4</sup>* — wise; shrewd.

譏 *chi<sup>1</sup>* (346) — to slander; to mock at.

雅 *ya<sup>3</sup>* (165) — elegant.

大雅 *ta-ya<sup>3</sup>* — highly refined.

詡 *ch'iao<sup>4</sup>* (*hsiao<sup>3</sup>*) (124) — to ridicule.

## TRANSLATION

CHINA CAN GET STRONG AT THE PRESENT TIME ONLY BY  
RECTIFYING THE HEART OF THE PEOPLE (*continued*).

If the time comes when foreigners will treat us (加於吾人) with the same methods (手段) they used in colonizing India, Korea and Africa, then even if (卽) we wish to rise and oppose them, it is to be feared that our constitution will have been wasted and our spirit worn out, and like those of a sick man will not be able longer to be of use (to us). Such is the result of a selfish policy under pretense of doing the people's will. If they say, "Such is Heaven's will",—it would be still more wrong. There is (in the works of Mencius) the saying, "Heaven sees according as the people see; Heaven hears according as the people hear". It means that Heaven's will is also based on the people's will.

As mean factious people, they usually seize high official posts appropriate large emoluments and use to their advantage men of no intelligence and foolish youngsters. They set their hearts upon wealth and honor and ruin the country. Their hearts are so rotten and corrupt that even dogs and horses will not feed on them. While they covet the glory of heaven for their own ends they brew for their country unending calamity and bring China to complete ruin. Such is the result which a selfish heart can bring about, and it should be a matter of the most careful concern for all who are responsible for the government of present day irrespective of political parties.

With regard (至若) to the four classes of to-day, the literati are the most boisterous and boastful. Even before they assume office (尚未出任) they have already a heart bent on gain and big salaries, wealth and honor, giving thought as to how they may establish their own friends (私人) in positions and get what they like. All these unlawful thoughts have

their roots (**根株**) in (their) vicious natures. Should we desire them to do right we could not get it.

The farmers, laborers and merchants are not lacking (**不**  
**乏**) in men of high ideals and right hearts; still (**而**) there are many individuals (among them) whose hearts are of the most vicious nature.

Although my knowledge and experience are limited, still (**惟**) among the conditions of the present social order I see everywhere traps and snares set up to entrap the upright, openly or in secret. People have become venomous wasps, and (all this) makes one sad at heart. What plan is there left open to us? Excepting the rectifying of the people's heart there is no other way for us to become strong. And it is for this reason that I have written the present article. My words have been drawn at random, and I realize that I have incurred the scorn of the wise and the ridicule of the refined. Still looking at China today (one sees that) only by rectifying the heart of the people can she become strong. You, the elite of society, what is your opinion?



## 2.

## 賀友人嫁女函

某某仁兄大人台鑒。昨接

華翰。欣悉某月某日爲

令愛于歸之期。曷勝欣慶。

令愛窈窕淑女。得君子爲配。誠佳偶

也。謹先蕪函奉賀。並奉上菲禮四色。

千乞

笑納。稍資粧奩之助。屆期造

府賀喜。是爲至幸。此達。順頌

喜安。

弟  
某某頓首拜  
月 日

## Vocabulary.

- |  |   |
|--|---|
| <p><b>嫁</b> <i>chia<sup>4</sup> (286)</i> — to marry a husband. To give a daughter in marriage.</p> <p><b>于歸</b> <i>yü-kuei<sup>1</sup></i> — to marry, — as a girl (vid. note a).</p> <p><b>窈</b> <i>yao<sup>3</sup> (miao<sup>3</sup>)</i> — secluded. Refined; attractive.</p> <p><b>窕</b> <i>tiao<sup>4</sup> (t'iao<sup>3</sup>)</i> — elegant; refined.</p> <p><b>窈窕</b> <i>yao-tiao<sup>4</sup></i> — attractive; modest and retiring as a bride.</p> | <p><b>窈窕淑女</b> <i>yao-tiao-shu-nü<sup>3</sup></i> — a modest and virtuous girl.</p> <p><b>偶</b> <i>ou<sup>3</sup></i> — here: to pair; a mate.</p> <p><b>佳偶</b> <i>chia ou<sup>3</sup></i> — a well matched couple.</p> <p><b>奩</b> <i>lien<sup>3</sup></i> — a lady's dressing case; a bridal trousseau.</p> <p><b>粧奩</b> <i>chuang-lien<sup>3</sup></i> — a brides' trousseau; a dowry.</p> |
|--|---|

## Notes.

a. 于歸 . . . . . to marry,—as a girl.

This expression is taken from the following line of the Book of Poetry (詩經):

之子于歸 . . . “this (之) young lady (子) is going to her future home”.

## Similar expressions.

桃  
夭

出  
閣

出  
閨

閨 *kuei*<sup>1</sup>—the women's apartments.

出閨 *ch'u-kuei*<sup>1</sup>—to marry,—as a girl.

出閣 *ch'u-ko*<sup>2</sup>—to marry,—as a girl.

桃夭 *t'ao-yao*<sup>1</sup> — “the peach tree is young and elegant”, — an expression for the proper time for marriage.

This expression is abbreviated from the following line of 詩經 *Shih-ching*:

桃之夭夭 . . . “The peach tree is young and elegant”.

**Note.** This passage occurs in the ode, which is supposed to refer to the happy State of Chou, in which all the young people were married in proper season, *i. e.* in the spring when the peach tree was in flower; and at the proper age, *i. e.* young men between 20 and 30, and girls between 15 and 20.  
(*vid. Ch. Q., p. 166,—4.*)

b. 窈窕淑女—an eulogy to a young bride.

## Similar expressions

慧  
美  
溫  
柔

令  
德  
賢  
淑

閨  
中  
之  
秀

**閨中之秀** *kuei-chung-chih-hsiu<sup>4</sup>*—the flower of the female apartments" (vid. Ch. Q., p. 174,—2).

**令德** *ling-te<sup>3</sup>*—excellent virtue.

**賢淑** *hsien-shu<sup>2</sup>*—good and virtuous,—of women.

**慧** *hui<sup>4</sup>*—intelligent; clever.

**慧美** *hui-mei<sup>3</sup>*—clever and beautiful,—of women.

**柔** *jou<sup>2</sup>*—soft; meek.

**溫柔** *wen-jou<sup>2</sup>*—gentle; amiable,—of women.

c. **君子爲配** ————— an eulogy to the bridegroom.

### Similar expressions

坦  
腹  
佳  
婿

東  
床  
快  
婿

乘  
龍  
佳  
婿

**乘龍** *ch'eng-lung<sup>2</sup>*—"the dragon rider"—a term for a noble son-in-law (vid. Ch. Q., p. 139,—3).

**壻婿** *hsü<sup>4</sup>* (140)—a son-in-law.

**床** *ch'uang<sup>2</sup>*—a bed; a couch.

**東床** *tung-ch'uang<sup>2</sup>*—a son-in-law (lit. the eastern couch).

**坦腹** *t'an-fu<sup>4</sup>*—a son-in-law (lit. with stomach uncovered).

**Note.** **郗監** Ch'i - Chien of the Chin (晉) dynasty sent an emissary to the family of Wang-Tao (王導) to seek for a son-in-law. The emissary return-

ed and said that all the sons were young and good looking, but were rather too stiff, excepting one who was lying on a couch to the East (**東床**) with his sto-

mach uncovered (**坦腹**), eating cakes in the most unconcerned manner. Ch'i-Chien exclaimed, "He will make an excellent son-in-law," and ultimately gave his daughter in marriage to the man who was no other than **王羲之** Wang Hsi-Chih, the famous calligraphist.

Thence a son-in-law is called **東床** or **坦腹**. (vid. Ch. Q., p. 190,—1).

## LESSON XXXV.

## 1.

## 國會政治之危險

目下對於中國政體。議論紛紜。莫衷一是。惟均以國會政治爲中心。然國會政治。爲歐洲政治之產物。中國不過假之以資中國政治之運用而已。然而發達於歐洲之國會政治。究竟能否適用於中國。尙屬一大疑問。此雖尙在初期之試驗中。不易斷其適否。然國會政治。在本產地之歐洲。目下果呈何種狀態乎。此實最有興趣之問題。茲關於國會政治。姑先究其在該出產地之英國。果作何種狀態。蓋自歐戰以後。歐洲政治之敵。存於由民衆而來之過激主義。社會主義與其取階級戰爭之形式。

(未完)

## Vocabulary.

國會 *kuo-hui* — the national assembly; the parliament.

國會政治 *kuo-hui-cheng-chih* — the parliamentary system.

政體 *cheng-t'i* — system of government.

目下 *mu-hsia* — now; at present.

議論 *i<sup>4</sup>-lun* — to discuss; to deliberate upon.



紛 <i>fen<sup>1</sup></i> (395)—numerous; confused.	疑問 <i>i<sup>2</sup>-wen</i> —a question; a query.
紜 <i>yün<sup>2</sup></i> (875)—ravelled; tangled.	試驗 <i>shih<sup>4</sup>-yen</i> —to examine; to test.
紛紜 <i>fen<sup>1</sup> yün</i> — numerous; endless.	狀態 <i>chuang t'ai<sup>4</sup></i> — appearance; look.
衷 <i>chung<sup>1</sup></i> —inner garments; the heart; the feelings; to agree upon.	興趣 <i>hsing-ch'ü<sup>3</sup></i> —interesting.
莫衷一是 <i>mo-chung-i-shih<sup>4</sup></i> —not to agree to any one course.	姑 <i>ku<sup>1</sup></i> (702)—meanwhile; for the time being.
中心 <i>chung-hsin<sup>1</sup></i> —the center; the heart.	激 <i>chi<sup>1</sup></i> —to rouse; to stimulate.
歐洲 <i>ou<sup>1</sup> chou</i> —Europe.	主義 <i>chu-i<sup>1</sup></i> —principle; theory.
產物 <i>ch'an<sup>3</sup>-wu</i> —product.	過激主義 <i>kuo-chi-chu-i<sup>4</sup></i> — radicalism; bolshevism.
假 <i>chia<sup>3</sup></i> —here: to borrow.	社會主義 <i>she-hui-chu-i<sup>4</sup></i> — socialism.
運用 <i>yün<sup>4</sup>-yung</i> —to exercise upon; to make anything one's own by practice.	階級 <i>chieh<sup>1</sup>-chi</i> —a class; a grade.
究竟 <i>chiu-ching<sup>4</sup></i> —after all.	形式 <i>hsing<sup>2</sup>-shih</i> — external appearance; form.

## TRANSLATION.

### THE DANGER FOR THE PARLIAMENTARY SYSTEM.

At present the discussions about the governmental system in China are endless, and there is no agreement as to any course to follow. Still the parliamentary government is the heart (of all these discussions).

The parliamentary system is but a product of European governmental systems, and China merely borrowed it to help (以資) in the carrying out of her own government. But can a parliamentary form of government which has grown up (發達) in Europe be suitable to the needs of China? That is a big question indeed.

Inasmuch as the parliamentary system is as yet(尙) in the beginning of an experiment, it is not easy to decide whether it will be suitable or not. But what is the condition of this system now in Europe, the land of its origin? This is a very interesting question.

With respect to the parliamentary system let us first study it in its birthplace—England. What is the situation there? Since the European war, the enemies of European governmental systems have been radicalism and socialism which have both sprung up from the common people, together with a form of class struggle adopted by both these systems.

(to be continued)

## 2.

### 賀友人生子函

某某仁兄大人閣下。久違<sup>a</sup>

雅範。時切遐思。正擬修書馳候。忽奉

雲翰先頒。披誦之餘。敬悉

閣下得占弄璋之喜<sup>b</sup>。想天上石麟。他日

定屬棟樑之器。曷勝歡頌。茲奉上薄禮。

以表賀忱。尙乞

笑納。千里鵝毛。勿嫌輜褻爲幸。肅函敬

賀。並頌

儷安。

弟 某某鞠躬 月 日

## Vocabulary.

- 違** *wei<sup>2</sup>*—here to be separated.
- 範** *fan<sup>4</sup>*—a law; a rule; a pattern.
- 雅範** *ya-fan<sup>4</sup>*—your person.
- 久違雅範** *chiu-wei-ya-fan<sup>4</sup>*—I have not seen you for a long time.
- 時切** *shih-ch'ieh<sup>4</sup>*—constantly and earnestly.
- 遐** *hsia<sup>2</sup>* (639)—far reaching; distant.
- 遐思** *hsia-ssu<sup>1</sup>*—to think for a long time.
- 馳候** *ch'ih-hou<sup>4</sup>*—to inquire about,—by a letter.
- 頒** *pan<sup>1</sup>*—to bestow. To promulgate.
- 披誦之餘** *p'i-sung-chih-yü<sup>2</sup>*—on reading it,--
- 占** *chan<sup>1</sup>*—to divine by casting lots.
- 得占** *te-chan<sup>1</sup>*—to get luckily.
- 弄** *nung<sup>4</sup>* (*lung<sup>4</sup>*)—to play with. To perform; to do.
- 璋** *chang<sup>1</sup>* (92)—a sceptre; a jade plaything.
- 弄璋之喜** *nung-chang-chih-hsi<sup>3</sup>*—the joy of “playing with a sceptre,” i. e. of having a son born (vid. Ch. Q., p. 197,—4).
- 麟** *lin<sup>2</sup>* (275)—the unicorn.
- 天上石麟** *tien-shang-shih-lin<sup>2</sup>*—“the stone unicorn in the sky,”—a complimentary expression for a small boy (vid. Ch. Q., p. 347,—5).
- 棟** *tung<sup>4</sup>* (504)—the smaller beams in a roof.
- 樑** *liang<sup>2</sup>*—a bridge. A beam.
- 棟樑之器** *tung-liang-chih-ch'ih<sup>4</sup>*—great ability (vid. Ch. Q., p. 269,—2).
- 歡** *huan<sup>1</sup>*—to rejoice; to be glad.
- 歡頌** *huan-sung<sup>4</sup>*—to rejoice.
- 乞** *ch'i<sup>1</sup>*—to beg for alms. To implore.
- 鵝** *e<sup>2</sup>* (338)—the domestic goose.
- 毛** *mao<sup>2</sup>*—hair; feathers.
- 鵝毛** *e-mao<sup>2</sup>*—goose-feathers; trifles.
- 千里鵝毛** *ch'ien-li-e-mao<sup>2</sup>*—a present though trifling is accompanied with sincere wishes (vid. note a)
- 嫌** *hsien<sup>2</sup>*—to dislike; to reject.
- 輶** *yu<sup>1</sup>*—light; trifling.
- 褻** *hsieh<sup>4</sup>*—dirty; ragged; to treat irreverently.
- 輶褻** *yu-hsieh<sup>4</sup>*—poor fare; trifling.
- 並頌儷安** *ping-sung-li-an<sup>1</sup>*—and I send my good wishes to both of you,—husband and wife.

## Notes.

- a. 久違雅範 ----- I have not seen you for a long time.

## Similar expressions.

## 1. For seniors.

疏 不 叩 久  
 奉 聆 別 違  
 教 教 慈 鈞  
 言 言 字 誨

## 2. For ladies.

未 遠 疎 不  
 晤 違 逃 親  
 蘭 坤 壹 懿  
 儀 訓 儀 表

## 3. For teachers.

拜 疏  
 別 逃  
 文 教  
 席 言

## 4. For persons of the same age.

久 話 別 揖 睽 不 不  
 疏 別 來 別 違 親 奉  
 音 以 久 芝 光 芝 清  
 問 來 闊 顏 霽 宇 談

## 1.

鈞誨 *chün-hui<sup>4</sup>*—your instructions.

久違鈞誨 *chiu - wei - chün - hui<sup>4</sup>*—I have been without your instructions for a long time.

叩別 *k'ou-pieh<sup>2</sup>*—to take one's leave of a superior.

慈字 *tz'u-yü<sup>3</sup>*—your person.

聆 *ling<sup>2</sup>* (438) — to hear; to apprehend.

教言 *chiao-yen<sup>2</sup>*—your advice; your instructions.

疏奉教言 *su-feng-chiao-yen<sup>2</sup>*—I have been without your instructions for a long time.

## 2.

懿表 *i-piao<sup>3</sup>*—your person (of women).

逃 *t'i<sup>4</sup>*—to keep at a distance from.

疎逃 *su-t'i<sup>4</sup>*—to be separated.

壹 *k'un<sup>3</sup>* — women's apartments.

壹儀 *k'un-i<sup>2</sup>*—your person (of women).

坤訓 *k'un-hsün<sup>4</sup>* — your instructions (of women).

蘭 *lan<sup>2</sup>* (506)—a general term for orchidaceous plants. Elegant; refined.

蘭儀 *lan-i<sup>2</sup>*—your person (of women).



## 3.

拜別 *pai-pieh<sup>2</sup>*—to take one's leave.

文席 *wen-hsi<sup>2</sup>* — teacher's instructions.

## 4.

清談 *ch'ing-t'an<sup>2</sup>*—talk; conversation.

揖別 *i-pieh<sup>2</sup>*—to be separated; to take leave.

芝 *chih<sup>1</sup>* (299) — felicitous plant, associated with long life.

芝顏 *chih-yen<sup>2</sup>* — your lucky face; your person.

芝宇 *chih-yü<sup>3</sup>* — your person; you.

別來 *pieh-lai<sup>2</sup>*—since we parted.

睽 *k'uei<sup>2</sup>* (464) — separated; distant.

闊濶 *k'uo<sup>4</sup>* — broad; wide. Indulgent.

睽違 *k'uei-wei<sup>1</sup>*—to be separated.

久濶 *chiu-k'uo<sup>4</sup>* — for a long time separated.

光霽 *kuang-chi<sup>4</sup>*—your person.

話別 *hua-pieh<sup>2</sup>*—to bid adieu.

揖 *i<sup>1</sup>*—to salute; to bow to.

以來 *i-lai<sup>2</sup>*—ever since.

音問 *yin-wen<sup>4</sup>*—news.

b. 閣下得占弄璋之喜 ----- you have got a son.

## Similar expressions.

足下夢叶熊羆

尊府懸弧於門

貴府嵩嶽降神

嵩 *sung<sup>1</sup>*—the highest of the five sacred mountains of China, situated in Honan.

嶽 *yo<sup>4</sup>* (*yüeh<sup>4</sup>*)—a lofty mountain peak.

嵩嶽降神 *sung-yüeh-chiang-shen<sup>1</sup>*—"the lofty mountain has sent down a spirit,"—you have a son (vid. Ch. Q., p. 197.—2).

懸 *hsüan<sup>2</sup>*—to hang up; to suspend.

弧 *hu<sup>2</sup>*—a bow; a crescent.

懸弧 *hsüan-hu<sup>2</sup>*—to hang out the bow,—as was formerly done to announce the birth of a son (vid. Ch. Q., p. 196,—3).

叶 *hsieh<sup>2</sup>*—to harmonize; to unite.

熊 *hsiung<sup>2</sup>*—a bear.

熊 *p'i<sup>2</sup>*—a bear.

夢叶熊熊 *meng - hsieh - hsiung-p'i<sup>2</sup>*—the dream of bears is realized,—you have a son (vid. Ch. Q., p. 198,—2).

c. 天上石麟,他日定屬棟樑之器 --- a good wish to a newly born child.

Similar expressions.

定  
卜  
英  
物

試  
聽  
啼  
聲

門  
楣  
喜  
溢

誕  
育  
麒  
麟

育 *yü<sup>4</sup>*—to bear children; to nourish.

誕育 *tan-yü<sup>4</sup>*—to nourish; to bring up.

麒 *ch'i<sup>2</sup>* (102) — a fabulous animal generally translated "unicorn", a symbol of goodness and benevolence.

麒麟 *ch'i-lin<sup>2</sup>*—an unicorn,—a very clever child.

楣 *mei<sup>2</sup>* (846)—the lintel of a door or window.

門楣 *men-mei<sup>2</sup>*—the lintel.

溢 *i<sup>4</sup>* (610) — to overflow; abundant.

門楣喜溢 *men-mei-hsi-i<sup>4</sup>* — joy fills the house.

定卜 *ting-pu<sup>3</sup>* — it is certain that.

英物 *ying-wu<sup>4</sup>* — a fortunate person,—an expression of praise for another's children (vid. Ch. Q., p. 102,—2).

d. 千里鵝毛

This expression is an abbreviation of the following saying:

千里送鵝毛,禮輕人意重

## LESSON XXXVI.

## 1.

## 國會政治之危險（續）

歐洲大陸諸國。多已爲社會主義所佔領。唯英國尙能完全維持其戰前之代議政治。然此次之大罷工。全爲社會主義者假工錢問題而爲革命的挑戰。卽英國之代議政治。本爲支持歐洲代議政體之金城湯池。今亦將爲社會主義所陷落。歐洲之代議政治。不能不大受打擊。或云過激主義。在英國不過爲一種杞憂而已。何則。蓋英國勞動黨。決不至使共產主義者。在黨內跋扈故也。雖然。保守黨對於蟠居黨內之頑迷派。能否抑制之。使不至趨於法西斯起主義。不能不爲一疑問也。故英國雖無爲共產主義政治之憂。然恐有爲義國的獨裁政治之虞。其影響於國會政治則一也。

（未完）

## Vocabulary.

大陸 *ta-lu<sup>4</sup>*—a continent.

占 *chan<sup>4</sup>*—to usurp; to take by force. Read *chan<sup>1</sup>*—to divine; to foretell.

占領 *chan-ling<sup>3</sup>*—to take, to occupy.

代議政治 *tai-i<sup>4</sup>-cheng-chih<sup>—</sup>*  
the representative  
form of the government.

罷工 *pa-kung<sup>1</sup>*—a strike.

革命 *ko-ming<sup>4</sup>*—revolution.

挑 *t'iao<sup>3</sup>*—to turn over; to stir up.

挑戰 *t'iao-chan<sup>4</sup>*—to challenge to battle; to provoke to fight.

支持 *chih<sup>1</sup>-ch'ih<sup>—</sup>*to hold up;  
to support.

池 *ch'ih<sup>2</sup>*—a pool; a tank; a moat.

金城湯池 *chin-ch'eng-t'ang-  
ch'ih<sup>2</sup>* — metal  
walls and moats of  
scalding water,—an im-  
pregnable stronghold.

陷落 *hsien-lo<sup>4</sup>*—to put down;  
to overthrow.

杞 *ch'i<sup>3</sup>* (311)—a kind of  
willow. Name of a  
feudal state.

杞憂 *ch'i-yu<sup>1</sup>* — a boundless  
anxiety; an excessive  
anxiety. (There was a  
man in the state of Ch'i  
(杞) who was afraid  
that the sky might fall  
on him) (vid. Ch. Q., p.  
II,—2).

何則 *ho<sup>2</sup>-tse<sup>—</sup>*how then? Why  
so?

勞動黨 *lao-tung-tang<sup>3</sup>* — the  
labor party.

共產主義 *kung-ch'an-chu-i<sup>4</sup>*  
—communism.

跋 *pa<sup>3</sup>* (188)—to walk; to  
travel.

扈 *hu<sup>4</sup>*—broad; violent.

跋扈 *pa-hu<sup>4</sup>*—to become vio-  
lent; to tread down legal  
rights.

保守黨 *pao-shou-tang<sup>3</sup>* — the  
conservative party.

蟠 *p'an<sup>2</sup>* (811)—to coil up.

蟠居 *p'an-chiu<sup>4</sup>*—to occupy; to  
squat.

頑 *wan<sup>2</sup>* — stupid; doltish;  
obstinate.

迷 *mi<sup>2</sup>* (517)—to confuse; to  
go astray.

頑迷派 *wan-mi-p'ai<sup>4</sup>* — re-  
actionaries.



抑	i <sup>4</sup> —to restrain; to repress. Either; or.	法西斯起主義	fa-hsi <sup>1</sup> -ssu- ch'i-chu-i— fascism.
抑制	i <sup>4</sup> -chih—to control; to restrain.	獨裁	tu-ts'ai <sup>2</sup> —dictatorship.
趨	ch'ü <sup>1</sup> —to hasten; to run.	虞	yü <sup>2</sup> —to estimate; to con- sider; to be anxious.

## TRANSLATION.

THE DANGER FOR THE PARLIAMENTARY SYSTEM (*continued*).

Most of the continental countries of Europe have taken to socialism. Only England has been able to preserve completely her pre-war representative government. But the present great strike is a challenge to revolution under pretense of question of wages (工錢). The parliamentary government of England was a stronghold of the European representative form of government. Now it is in danger of being overthrown by socialism. In that case the European representative government would be seriously affected. Some people say that radicalism in England is but a false alarm. Why so? It is because the English labor party will never allow the communists within their ranks to resort to violence. Nevertheless it is still a question (不能不爲一疑問也) whether the conservative party will be able to restrain the reactionary elements of the party so that they do not run to fascism. Therefore, although England may have no anxiety concerning communistic rule (of the country), still there is for her danger of a dictatorial government like that of Italy. It would also affect the parliamentary system.

(to be continued)

## 2.

## 賀友人生女函

某某仁兄大鑒。正切馳思。忽傳

雀報得悉

閣下有虺蛇之喜。敬賀敬賀。素稔

兄台練達人情。不以生女爲患。弟意

同是彼蒼黎民。何得此薄彼厚。湯餅

之會。弟當參入席末。藉展慶忱。附呈

菲物。聊當賀儀。尙希

哂存爲幸。專此順頌

譚喜

弟  
某某鞠躬  
月日

## Vocabulary.

馳思 *ch'ih-ssu<sup>1</sup>* — to think earnestly雀報 *ch'iao-pao<sup>4</sup>* — joyful news (vid. note a)得悉 *te-hsi<sup>3</sup>* — to learn; to know.虺 *hui<sup>3</sup>* — a venomous snake.蛇 *she<sup>2</sup>* — a snake; a serpent.閣下有虺蛇之喜 *ko-hsia-yu-hui-**she-chih-hsi<sup>3</sup>* — you have got a daughter. Serpents were considered to be an auspicious intimation (in dreams) of daughters (vid. Ch. Q., p. 198,—3).稔 *jen<sup>2</sup>(shen<sup>2</sup>)* — ripened grain. Familiar with.素稔 *su-shen<sup>3</sup>* — well acquainted with.練 *lien<sup>4</sup>* — to practise; to drill.練達 *lien-ta<sup>3</sup>* — to practise; experienced.人情 *jen-ch'ing<sup>2</sup>* — human feelings; human nature.彼蒼 *pi-ts'ang<sup>1</sup>* — the sky; the heavens (vid. note c).黎 *li<sup>2</sup>* — black; black-haired.

黎民 *li-min<sup>2</sup>* — the black-haired people, — the Chinese.

薄 *po<sup>2</sup>*—here: to treat coldly; to slight.

厚 *hou<sup>4</sup>*—here: to give importance to.

餅 *ping<sup>5</sup>* (35)—cakes; pastry.

湯餅 *t'ang-ping<sup>3</sup>*—flat dumplings.

湯餅之會 *t'ang-ping-chih-hui<sup>4</sup>*—the washing of a baby on the third day of life,—this ceremony is called “the dumpling festival” (vid. Ch. Q., p. 196,—1).

參 *ts'an<sup>1</sup>*—to take part; to participate. To counsel; to advise.

參入 *ts'an-jw<sup>4</sup>*—to participate.

末 *mo<sup>4</sup>*—the end; the last.

席末 *hsi-mo<sup>4</sup>*—the last place at the festival table.

賀儀 *ho-i<sup>2</sup>* — presents in congratulation.

順頌潭喜 *shun-sung-t'an-hsi<sup>3</sup>*—with best congratulations to all your family.

### Notes.

a. 雀報 - - - - - joyful news.

This expression is taken from the following saying

家雀叫, 喜信到

(家雀 *chia<sup>1</sup>-ch'iao*—a sparrow).

b. 閣下有虺蛇之喜 - - - - - you have got a daughter.

### Similar expressions.

閣下有弄瓦之慶

尊府設悅於門

帨 *shui*<sup>4</sup>—a handkerchief.

設帨於門 *she-shui-yü-men*<sup>3</sup>  
—you have got  
a daughter.

When a girl was born  
a handkerchief was hung  
at the right of the door  
(vid. Ch. Q. p. 197,—1).

弄瓦之慶 *nung - wa - chih-*

*ch'ing*<sup>4</sup>—the joy

of "playing with a tile,"—

i.e. of having a daughter

(vid. Ch. Q., p. 198.—1).

c. 彼蒼 - - - - the sky.

From the following line of the Book of Poetry  
(詩經):

彼蒼者天 - - - - "That azure heaven there" (vid. Ch.  
Q., p. 5,—3).

d. 湯餅之會 - - - - the washing of a baby on the third  
day of life.

#### Similar expressions.

洗  
三  
之  
期

三  
朝  
之  
日



## 1.

## 國會政治之危險（續）

次觀察義國。獨裁首相莫索利尼何故出現乎。是無他。蓋義國國民。見其國會政治之痲痺萎頓。遂至失望。國王政黨官僚。均茫然自失。一時將陷於無政府狀態。惟此際因國民不喜赤化。遂至歡迎莫索利尼之獨裁政治。卽德國與法國。亦決非擇獨裁政治者。不過因惑於國會政治之失敗。欲藉獨裁政治以免無政府狀態已耳。再觀察法國。其內閣在二年間。曾四度更迭。基礎常動搖。小黨林立。政策不得安定。其財政政策。尤爲內閣動搖之大原因。蓋法國由經濟上言之。頗爲繁榮。不似英德兩國發生失業問題。惟政治機關痲痺。不易解決財政上之困難。因此國民日益不信任其政治機關。在歐洲諸國中。以法人民爲最熟知獨裁政治之害。然亦不得不痛感獨裁政

(未完) 也。非 尼者。莫 有 人 治。能 軟 治。  
無 故 此 索 景 中 亦 聞 之 弱 優  
於

# Vocabulary.

義國 *i<sup>4</sup>-kuo*—Italy.

首相 *shou<sup>3</sup>-hsiang*—the prime-minister.

麻 *ma<sup>2</sup>*—numbness; paralysis

痺 *pi<sup>4</sup>* (807) — rheumatism. numbness

麻痺 *ma pi* — numb; dead to all sensation of touch.

萎 *wei<sup>1</sup>* (512) to wither

萎頓 *wei-tun* — wrecked; ruined; broken down

政黨 *cheng tang<sup>3</sup>* — a political party.

僚 *liao<sup>2</sup>* (454)—a companion; a colleague.

官僚 *kuan-liao<sup>2</sup>*—officials.

茫 *mang<sup>2</sup>*—vague; vast.

茫然 *mang<sup>2</sup>-jan*—to be puzzled; to be unable to determine.

自失 *tzu-shih<sup>1</sup>* — to be absent-minded; to be at a loss.

無政府 *wu-cheng-fu<sup>3</sup>* — anarchy.

赤 *ch'ih<sup>4</sup>*—red. Naked; bare.

赤化 *ch'ih<sup>4</sup>-hua*—bolshevism.

歡 *huan<sup>1</sup>* (60)—to rejoice.

迎 *ying<sup>2</sup>*—to receive; to welcome.

歡迎 *huan-ying<sup>2</sup>*—to welcome; to give a warm reception.

閣 *ko<sup>2</sup>* (712)—a screen. A council-chamber.

內閣 *nei-ko<sup>2</sup>*—the Cabinet.

迭 *tieh<sup>4</sup>*—to alternate; to change.

更迭 *keng-tieh<sup>4</sup>*—to change.

基 *chi<sup>1</sup>* (102)—the foundation of a wall.

礎 *ch'u<sup>3</sup>* (492)—the base of a pillar.

基礎 *chi-ch'u<sup>3</sup>*—the foundation; the basis.

林立 *lin-li<sup>4</sup>*—numerous.

經濟 *ching<sup>1</sup>-chi*—economics.

榮 *jung<sup>2</sup>* — honor; glory. Flourishing.

繁榮 *fan-jung<sup>2</sup>* — prosperous; flourishing.

失業 *shih-yeh<sup>4</sup>*—to be out of employment.

困 *k'un<sup>4</sup>*—distress; anxiety.

困難 *k'un-na<sup>4</sup>*—difficulty.

信任 *hsin-jen<sup>4</sup>*—to confide in; to believe in.

痛感 *t'ung-kan<sup>3</sup>*—to painfully realize; to be obliged to admit.

## TRANSLATION.

### THE DANGER FOR THE PARLIAMENTARY SYSTEM *(continued)*.

Let us look next at Italy. Why has dictator Mussolini appeared (there)? It was for no other reason than that the Italian people seeing their parliamentary government lifeless and broken down came to lose all hope in it. The king, the political parties and officials were all perplexed and completely at a loss, and (the country) was for a moment on the point of falling into a state of anarchy. Just at this time, since the people did not desire bolshevism, they (accordingly) welcomed the dictatorship of Mussolini. Now Germany and France certainly (决) do not prefer dictatorship and only on account of the failure of the parliamentary government would they accept dictatorship in order to avoid anarchy.

Again let us look at France. Within two years her cabinet has been changed four times. As the foundation of the government is being constantly shaken, and small political parties are very numerous, the government policy is unable to be stabilized. The financial policy is particularly the cause of this constant instability of the cabinet. From the point of view of economics France is in a flourishing condition, not like (不似) England and Germany where the problem of unemployment has arisen. It is only because the government is powerless, that the financial difficulties are not easily settled. For this reason the French people are daily losing faith in their government machinery. Of all European countries the French know most thoroughly the harm of dictatorship. However they are obliged to admit that a dictatorship is better than a weak and powerless government. One hears that among the French there are also many admirers of Mussolini,—and that is not without reason.

*(to be continued)*

## 2.

## 探問友人疾病函

某某仁兄大人閣下逕啓者。

吾兄貴體<sup>a</sup>違和。殊深<sup>b</sup>惦念。伏思

尊軀素健。今偶失檢點。乃爲二豎

所侵。惟期安心靜養。定占勿藥之

喜。達人自玉。望

閣下勿稍介意。未悉請何醫士診

治。弟稍暇卽當趨

府看望。特此致候。順頌

痊安。

弟某某鞠躬 月 日

## Vocabulary.

探 *t'an<sup>4</sup>*—to search out; to inquire about.

探問 *t'an-wen<sup>2</sup>* — to inquire about.

疾病 *chi-ping<sup>1</sup>*—sickness; disease.

殊深 *shu-shen<sup>1</sup>*—extremely.

惦 *tien<sup>4</sup>*—to think about.

惦念 *tien-nien<sup>4</sup>* — to think about; to be anxious about.

伏思 *fu-ssu<sup>1</sup>*—to presume to think.

健 *chien<sup>4</sup>* (670) — strong; robust.

檢點 *chien tien<sup>3</sup>* — to take count of. To take care.

偶失檢點 *ou shih-chien tien<sup>3</sup>*—occasional negligence, — of one's health.

豎 *shu<sup>4</sup>*—vertical. A servant; an attendant.

二豎所侵 *erh-shu-so-ch'in<sup>1</sup>* — to be attacked by disease (vid. note c).

期 *ch'i<sup>2</sup>*—here: to hope.

安心靜養 *an-hsin-ching-yang<sup>2</sup>* — to keep quiet and take care of oneself.

定占 *ting-chan<sup>1</sup>*—to have no doubt that.



勿藥之喜 *wu-yao-chih-hsi<sup>3</sup>* — "joy of discontinuing the medicine", — joy that a sickness is stopped (vid. Ch. Q., p. 619, —4).

介 *chieh<sup>4</sup>* — a servant. Alone. To aid. To increase.

介意 *chieh-i<sup>4</sup>* — to pay attention; to consider as important.

勿稍介意 *wu-shao-chieh i<sup>4</sup>* — do not be worried (about it).

達人 *ta-jen<sup>2</sup>* — an intelligent man; a prudent man.

自玉 *tzu-yü<sup>1</sup>* — to hold oneself precious; to take care of oneself.

達人自玉 *ta-jen-tzu-yu<sup>4</sup>* — prudent men take care of themselves (vid. Ch. Q., p. 616, —4).

醫士 *i<sup>1</sup>-shih* — a doctor.

診治 *chen<sup>3</sup>-chih* — to cure.

稍暇 *shao-hsia<sup>4</sup>* — a little at leisure.

致候 *chih hou<sup>4</sup>* — to inquire about a person's health.

順頌痊安 *shun-sung-ch'uan-an<sup>1</sup>* — I wish you a (quick) recovery.

### Notes.

a. 貴體違和 — — — — — you are not well.

### Similar expressions.

尊

近

軀

日

欠

不

爽

豫

不豫 *pu-yü<sup>4</sup>* — to be indisposed; to be sick.

欠爽 *ch'ien-shuang<sup>3</sup>* or 欠安 *ch'ien an<sup>1</sup>* — to be out of health.

b. 殊深惦念 — — — — — (I am) extremely anxious.

## Similar expressions.

殊	實	不	甚
切	爲	勝懸	爲
繫	掛	系之	懸
懷	念	至	念

懸念 *hsüan-nien*<sup>4</sup> — to think anxiously about.

系 *hsi*<sup>4</sup> — a connecting link; succession.

不勝懸系之至 *pu-sheng-hsüan-hsi-chih-chih*<sup>4</sup> — to be deeply

anxious,—as for another's safety.

繫 *hsi*<sup>4</sup> — to tie; to bind. To remember.

繫懷 *hsi-huai*<sup>3</sup> — to think of with affection.

c. 二豎所侵 ————— to be attacked by disease.

The allusion is to an incident related in the *Tso-chuan* (左傳), where a sick man dreamt that two boys, the embodiment of his disease, hid in his vitals in such places as to be beyond the reach either of acupuncture or drugs.

d. 安心靜養 ———— to keep quiet and take care of oneself.

## Similar expressions.

智	吉
者	人
能	天
調	相

吉人天相 *chi-jen-t'ien-hsiang*<sup>1</sup> — God protects the good man, i.e. you will get out of your difficulty, or recover from your illness.

智者能調 *chih-che-neng-t'iao*<sup>2</sup> — the wise can take care of their health (vid. Ch. Q., p. 616,—3)

## LESSON XXXVIII.

## 1.

## 國會政治之危險 (續)

最後觀察德國。其國中有立於兩極端之社會黨國權黨。亦有介於中間之舊教黨人民黨民主黨。此外尚有共產黨資本黨。無論何種內閣。若非聯立此二黨派以上。則不能組織內閣。故僅關於外交略得一致之外。關於內政常欠協調。依以上所略述。可謂歐洲列強之代議政治。今已頻於危機。此次英國之大罷工。尤達於危機之極點也。吾人並非因歐洲代議政治頻於危機。而遂論中國應放棄國會政治。不過鑒於國會政治之現狀。欲力言在中國於模倣上。應有多大之考慮而已。況中國有數千年獨特之文明。與特殊之民性者哉。

## Vocabulary.

極端 *chi<sup>2</sup>-tuan*—extremity.社會黨 *she-hui-tang<sup>3</sup>* — the socialistic party.

國權黨

*kuo-ch'üan - tang<sup>3</sup>*—  
the governmental  
party.

介	chieh <sup>4</sup> —here: to lie between.	一致	i-chih <sup>4</sup> —unity; as one man.
舊教黨	chiu-chiao-tang <sup>3</sup> —the old clerical party.	協調	hsieh <sup>2</sup> -t'iao — harmony; unity.
人民黨	jen-min-tang <sup>3</sup> — the national party,—nationalists.	頻	p'in <sup>2</sup> —urgent; imminent. A shore. To precipitate.
民主黨	min-chu-tang <sup>3</sup> — the democratic party.	危機	wei-chi <sup>1</sup> —crisis; critical point.
共產黨	kung - ch'an - tang <sup>3</sup> —the communistic party.	極點	chi-tien <sup>3</sup> —extreme limit; culminating point.
資本黨	tzu-pen-tang <sup>3</sup> — the capitalistic party.	做	fang <sup>3</sup> —to be alike; to resemble.
組	tsu <sup>3</sup> —a girdle; tassels. To organize.	模倣	mu-fang <sup>3</sup> —imitation; to follow the example.
織	chih <sup>1</sup> (93)—to weave.	考慮	k'ao <sup>3</sup> -li— <sup>3</sup> to discuss; to weigh.
組織	tsu <sup>3</sup> -chih —to organize.	獨特	tu-t'e <sup>2</sup> —special; peculiar.
		文明	wen <sup>2</sup> -ming—culture.

### TRANSLATION.

#### THE DANGER FOR THE PARLIAMENTARY SYSTEM (continued).

Finally, let us examine Germany. In this country there are two extreme parties: the socialistic party and the governmental party. There are also, between these two, the clericals, the nationalists and the democrats. Outside of these there are, in addition, the communistic party and the capitalistic party. It is impossible for any cabinet to be formed without the alliance of at least two of these parties. They manage to keep a more or less (略) united front (一致) at least in their foreign policy, but in their internal administration there is always a lack of harmony.

From the account given above one may say that the representative form of government of the European Powers is now in a very dangerous position. The recent great strike in England puts it in even more extreme danger. However just because the European representative form of government is now in a critical



condition, we would not state therefore (遂謂) that China ought to abandon parliamentary government. But rather in examining the present condition of parliamentary governments we would only state strongly that if China is to follow their example (於模倣上), we must investigate (this question) most thoroughly and carefully. This is especially necessary since China has behind her many thousand years of peculiar culture, and her people have their own special characteristics.

## 賀友人升官函

某某仁兄大人青鑒。久疏竿牘。時切思念。比維足下興居安燕。

潭第吉羊。爲頌。昨閱政府公報。欣稔吾

兄榮膺簡命。足徵

2.  
上峯器重。

閣下鴻才碩學。茹古今。從此得意青雲。展布大才。益爲國家宣力。是所至盼。肅函布悃。籍申賀忱。

此上。敬請

升安。

弟  
某某鞠躬  
月 日

## Vocabulary.

**升官** *sheng kuan*<sup>1</sup>—an official promotion.

**青** *ch'ing*<sup>1</sup> — green. Blue. Black.

**青鑒** *ch'ing-chien*<sup>4</sup>—to look at with the iris, i.e. to regard kindly as opposed to looking with the white of the eye, sc. coldly (vid. Ch. Q., p. 240,—2).

**竿** *kan*<sup>1</sup> (3<sup>2</sup>)—a cane; a pole.

**牘** *tu*<sup>2</sup>—writing tablets; records.

**竿牘** *kan-tu*<sup>2</sup>—letters.

**比** *pi*<sup>3</sup>—here: now; at the present time.

**維** *wei*<sup>2</sup>—here: to think of.

**興居** *hsing-chū*<sup>4</sup>—in motion and at rest; conditions; circumstances.

**安燕** *an<sup>1</sup>-yen*—in comfort; at ease.

**潭第吉羊** *t'an-ti-chi-hsiang*<sup>2</sup>—all your family enjoys happiness.

**爲頌** *wei-sung*<sup>4</sup>—(preceded by other words) I am glad to learn (or to think) that ---

**政府公報** *cheng - fu - kung-pao*<sup>4</sup>—the Government Gazette.

**欣稔** *hsin-jen*<sup>3</sup>—I am delighted to learn.

**榮膺** *jung-ying*<sup>1</sup>—to be honored by an appointment.

**簡** *chien*<sup>3</sup> (636) — documents. To arrange. To choose.

**簡命** *chien-ming*<sup>4</sup>—to appoint.

**足徵** *tsu-cheng*<sup>1</sup>—it is evident.

**上峯** *shang-feng*<sup>1</sup> — superior officials of the government.

**器重** *ch'i-chung*<sup>4</sup>—to have a high opinion of.

**鴻才** *hung - ts'ai*<sup>2</sup> — great talents.

**碩學** *shih-hsüeh*<sup>2</sup>—great learning.

**茹** *ju*<sup>2</sup> (554)—to receive. To eat.

**茹古含今** *ju-ku han-chin*<sup>1</sup>—“to feed on the ancient and to take a mouthful of the modern”,—an expression for extensive learning (vid. Ch. Q., p. 454,—2).

**得意** *te-i*<sup>4</sup>—to get one's wish.

**青雲** *ch'ing-yün*<sup>2</sup> — blue clouds; the empyrean. Used of advancement in official life (vid. note b).

**展布** *chan-pu*<sup>4</sup>—to spread out; to develop.

**宣力** *hsüan-li*<sup>4</sup>—to put forth strength; to exert oneself.

## Notes.

- a. 鴻才碩學,茹古含今 . . . . an eulogy to a person receiving promotion.

## Similar expressions.

錦飽  
繡學  
羅高  
胸士

學宿  
問志  
高遠  
超大

宿志 *su-chih*<sup>4</sup>—original intention.

宿志遠大 *su-chih-yüan-ta*<sup>4</sup>—of lofty aspirations.

超 *ch'ao*<sup>1</sup> (715)—to leap over; to excel.

飽學 *pao-hsüeh*<sup>2</sup>—(a man) full of learning.

高士 *kao-shih*<sup>4</sup> — a great scholar.

錦 *chin*<sup>2</sup>—brocade; embroidered work; flower.

錦繡 *chin-hsiu*<sup>1</sup>—ornamental, as style (vid. Ch. Q, p. 430,—2).

錦繡羅胸 *chin - hsiu - lo - hsiung*<sup>1</sup>—full of learning and refinement.

- b. 青雲 . . . . . "blue clouds"

This expression is taken from the following line of the famous poet Wang-Po (王勃):

窮且益堅,不墜青雲之志

"In poverty one should (且) become firmer and not allow his ambition for the blue clouds (for advancement in official life) to droop":  
(vid. Ch. Q., p. 247,—1).

- c. 展布大才 益爲國家宣力 . . . . . a good wish to a person receiving promotion.

## Similar expressions.

天位  
浴居  
日台  
之鉉。  
功補

乃封  
撫圻  
綏位  
得顯。  
宜真

圻 *ch'i²*—a border; a frontier; a limit

封圻 *feng - ch'i²* or 封疆 *feng-chiang¹*—an expression for high provincial officials.

位顯 *wei-hsien³*—a brilliant official position.

真乃 *chen-nai²*—really; indeed.

撫 *fu³*—to soothe; to pacify.

撫綏 *fu-sui²*—to pacify.

得宜 *te-i²*—satisfactory; proper.

位居 *wei-chü¹*—a position.

鉉 *hsüan³*—rings fixed on tripods to serve as handles.

台 *t'ai¹* = 三台 *san-t'ai¹*—a constellation of three stars in the Great Bear.

台鉉 *t'ai-hsüan³*—a prime minister; a grand secretary (vid. Ch. Q., p. 61,—1).

浴 *yü*—to bathe; to wash.

補天浴日之功 *pu - t'ien - yü - jih - chih-kung¹*—to mend the sky and wash the sun,—meritorious services of a great officer (vid. Ch. Q., p. 60,—2).



## LESSON XXXIX.

## 1.

## 曹錕辭職通電

北京十三年十月之國務院。參衆兩院。各省區軍民長官。各省省議會。各法團。各報館。轉全國公民公鑒。錕忝膺重托。德薄能鮮。致令部曲攜貳。紀綱失墜。十三年十月二十三日。馮玉祥倒戈。錕受閉錮。自是法毀亂滋。國無元首。迄今一載有半。良用疚心。今聯軍討逆。巨憝已除。大法可復。國務院自當復政。依法攝行大總統職務。錕自慚失馭。久已倦勤。非棄屣以鳴高。且閉門而思過。所冀各方袍澤。勵精協和。共循法軌。錕優遊林下。獲睹承平。欣幸曷極。特電佈達。願共察之。曹錕。

## Vocabulary.

曹	<i>ts'ao<sup>2</sup></i> — a company; a class.	通電	<i>t'ung-tien<sup>4</sup></i> — a circular telegram
錕	<i>k'un<sup>1</sup> (kun<sup>2</sup>) (798)</i> — a kind of red steel.	國務院	<i>kuo-wu-yüan<sup>4</sup></i> — the Cabinet.
曹錕	<i>ts'ao-k'un<sup>1</sup></i> — a proper name.	參議院	<i>ts'an-i-yüan<sup>4</sup></i> — Senate.
辭職	<i>tz u-chih<sup>3</sup></i> — to resign one's office.	衆議院	<i>chung-i-yüan<sup>4</sup></i> — the House of Representatives.

**區** *ch'ü<sup>1</sup>*—a place; a region.

**各省區** *ko-sheng-ch'ü<sup>1</sup>*—all provinces and special administrative areas.

**省議會** *sheng-i-hui<sup>4</sup>*—the Provincial Assembly.

**法團** *fa-t'uan<sup>2</sup>*—a legal organization.

**報館** *pao-kuan<sup>3</sup>*—a newspaper office.

**公民** *kung-min<sup>2</sup>*—a citizen.

**忝** *t'ien<sup>3</sup>*—to disgrace.

**忝膺** *t'ien-ying<sup>3</sup>*—to humbly receive a position; to be honored with employment.

**托** *t'o<sup>1</sup>*—to support with the hand; to bear up; to carry on the shoulders.

**重托** *chung-t'o<sup>1</sup>*—a heavy burden.

**鮮** *hsien<sup>3</sup>*—few; seldom; insignificant. Read *hsien<sup>1</sup>*—fresh; new; pure.

**部曲** *pu-ch'ü<sup>3</sup>*—followers,—of a military leader. (During the Han dynasty **部** and **曲** were terms for small military units).

**攜** *hsi<sup>2</sup>*—to lead by hand; to take with one.

**貳** *erh<sup>4</sup>*—to be double or changeable. To have doubts.

**攜貳** *hsi-erh<sup>4</sup>*—to disagree; to be out of accord with.

**紀** *chi<sup>4</sup>* (311)—annals; records; laws; rules.

**紀綱** *chi-kang<sup>1</sup>*—statutes and laws.

**失墜** *shih-chui<sup>4</sup>*—to fall down.

**馮玉祥** *feng-yü-hsiang<sup>2</sup>*—a proper name.

**倒戈** *tao-ko<sup>2</sup>*—to turn one's spear backward, — to attack one's own men.

**閉** *pi<sup>4</sup>*—to shut; to obstruct.

**錮** *ku<sup>4</sup>* (703)—to stop; to imprison.

**閉錮** *pi-ku<sup>4</sup>*—to imprison.

**滋** *tzu<sup>1</sup>*—(880)—rich; fertile. To stir up; to excite.

**元首** *yüan-shou<sup>3</sup>*—the head; the ruler.

**疾** *chiu<sup>4</sup>* (430)—a chronic disease. Distress.

**聯軍** *lien-chün<sup>1</sup>*—allied troops.

**討** *t'ao<sup>3</sup>*—to punish; to exterminate. To ask for; to demand.

**慙** *tui<sup>4</sup>*—to hate; to detest.

**復政** *fu-cheng<sup>4</sup>*—to be restored to power.

**大總統** *ta-ts'ung-t'ung<sup>3</sup>*—the President of the Republic.

**自慚** *tzu-ts'an<sup>3</sup>*—to feel ashamed.

**馭** *yü<sup>4</sup>*—here: to drive a chariot; to manage.

**失馭** *shih-yü<sup>4</sup>*—not to be able to control the situation.

倦 <i>chüan</i> <sup>4</sup> (467)—tired; weary.	勵精 <i>li-ching</i> <sup>1</sup> —to strengthen one's determination.
倦勤 <i>chüan-ch'in</i> <sup>2</sup> —to desist from exertions; to lose energy.	協 <i>hsieh</i> <sup>2</sup> —to agree in; to be united in.
屣 <i>hsi</i> <sup>3</sup> —straw sandals.	協和 <i>hsieh-ho</i> <sup>2</sup> —to harmonize; to unite.
棄屣 <i>ch'i-hsi</i> <sup>3</sup> —to cast away old sandals, — to renounce the empire.	循 <i>hsün</i> <sup>2</sup> —to follow; to proceed in order.
鳴高 <i>ming-kao</i> <sup>1</sup> — to extol one's own merits.	軌 <i>kuei</i> <sup>3</sup> —a track; a path.
閉門思過 <i>pi-men-ssu-kuo</i> <sup>4</sup> —shut one's door and reflect on one's misdeeds.	優遊 <i>yu-yu</i> <sup>2</sup> —to wander at will.
袍 <i>p'ao</i> <sup>2</sup> (225)—a long outer garment.	林下 <i>lin-hsia</i> <sup>4</sup> —in retirement.
澤 <i>tse</i> <sup>4</sup> = 襪 <i>tse</i> <sup>4</sup> — underclothes.	睹 <i>tu</i> <sup>3</sup> (192)—to gaze at; to observe.
袍澤 <i>p'ao-tse</i> <sup>4</sup> —colleagues; co-operators.	承平 <i>ch'eng-p'ing</i> <sup>2</sup> — times of peace.
	曷極 <i>ho-chi</i> <sup>2</sup> —to what limit or end?
	察 <i>ch'a</i> <sup>2</sup> —to examine; to look into.

## TRANSLATION.

## PRESIDENT TS'AO-KU'N'S TELEGRAM OF RESIGNATION.

To the Peking Cabinet of the 10th month, 13th year of the Republic, to the Senate and the House of Representatives, to high military and civil authorities of all provinces and special administrative areas, to all provincial assemblies, to all legal organizations and all news papers for information of all citizens:

I, K'un, was entrusted with the heavy burden (of the presidency). My virtue and ability however were so poor that a conflict among my followers broke out and all laws became ineffective (lit. fell down). On October 23rd in the 13th year of the Republic, Feng Yü-hsiang carried out a "coup d'etat", and I

was imprisoned. From that time (自是) all law has been set aside, disturbances have arisen, and there has been no real head of the country. A year and a half have now passed, and my heart is aching with sorrow. Now the allied troops have started to suppress the traitor, and with the removal of (this object) of our great wrath (巨憝已除) our fundamental laws (大法) can be reinstated. The Cabinet, as a matter of course (自), must be restored, and in accordance with law must take charge (攝行) of the duties of the president. I am ashamed that I have not been able to control the situation, and it is not to clamor about my own merits (鳴高) that I resign (棄屣) (my post). My intention (且) is only (to retire into private life) in order to reflect upon my faults in solitude.

I earnestly hope that all my (former) colleagues will do their utmost to bring about the reunification (of the country) working through legal channels (共循法軌). And in the quietness and freedom (優遊) of my private life (林下) I will be able (獲) to witness peaceful times which will be for me the highest happiness.

I specially send forth this telegram for general information.

Ts'ao-k'un.



## 2.

慰友人喪父函

某某仁兄禮次接奉

訃音驚悉

令尊大人考終之信。祇聆之下。憂心如焚。第念

尊翁鄉國達尊羣倫宗範。

年登上壽亦足笑含九泉矣。然以

先生純孝性成。自必撫棺號泣。尙乞

節哀順變。以慰

靈爽。弟託足異方。不克躬親弔唁。附送祭儀。聊

申芻敬。尙祈

鑒收。專泐馳

唁。並候

素履。

弟  
某某鞠躬  
月 日

## Vocabulary.

禮	<i>li<sup>3</sup></i> —here: the mourning ceremony.	訃音	<i>fu-yin<sup>1</sup></i> —an announcement of death.
禮次	<i>li-tz'u<sup>4</sup></i> —"in mourning", —an expression used when beginning a letter to a person in mourning.	考終	<i>k'ao-chung<sup>1</sup></i> —to die.
訃	<i>fu<sup>4</sup></i> (119) — to announce death of a parent (vid. Ch. Q., p. 623,—4).	信	<i>hsin<sup>4</sup></i> —here: news.
音	<i>yin<sup>1</sup></i> —sound; tone. <i>News.</i>	祇聆	<i>chih-ling<sup>2</sup></i> —to hear reverently.
		祇聆之下	<i>chih - ling - chih-hsia<sup>4</sup></i> — on hearing (this news) reverently.

憂心如焚 *yu-hsin-ju-fen<sup>2</sup>*—  
my heart is burn-  
ing with grief.

第 *ti<sup>1</sup>*—here: but; however.

尊翁 *tsun-weng<sup>1</sup>*—your father.

鄉國 *hsiang-kuo<sup>2</sup>*—throughout  
the country.

達尊 *ta tsun<sup>1</sup>*—to be respected  
by everybody.

倫 *lun<sup>2</sup>* (439) constant; in-  
variable. Principles of  
right conduct. A class.

羣 *ch'ün<sup>2</sup>*—a herd; a crowd; a  
group.

羣倫 *ch'ün-lun<sup>2</sup>*—all men.

宗範 *tsung fan<sup>4</sup>*—a model; an  
example.

上壽 *shang-shou<sup>4</sup>*—one hund-  
red years; extreme old  
age (vid. note f).

笑含 *hsiao-han<sup>2</sup>*—with a smile.

泉 *ch'üan<sup>2</sup>*—a spring of water

九泉 *ch'ü<sup>3</sup>-ch'üan*—the Nine  
Springs,—Hades. Death.

純 *ch'un<sup>2</sup>* (*shun<sup>2</sup>*)—unmixed;  
pure; sincere.

純孝 *ch'un-hsiao<sup>4</sup>*—truly  
filial.

性成 *hsing-ch'eng<sup>2</sup>*—natural  
tendency

撫 *fu<sup>2</sup>*—to rub; to soothe; to  
cherish.

撫棺 *fu-kuan<sup>1</sup>*—to mourn by  
the side of a coffin.

號泣 *hao<sup>2</sup>-ch'i<sup>1</sup>*—to weep; to  
sob

節哀 *chieh ai<sup>1</sup>*—to be moder-  
ate in grief.

節哀順變 *chieh - ai - shun -  
pien<sup>2</sup>*—to be mo-  
derate in grief taking  
into consideration the  
natural changes, —  
accepting the inevitable  
(vid. Ch. Q., p. 625,—1).

靈 *ling<sup>2</sup>*—spiritual; divine;  
the soul.

靈爽 *ling<sup>2</sup>-shuang*—the soul  
(of a deceased)

斯 *ssu<sup>1</sup>*—here: then; therefore.

託足 *t'o-tsu<sup>2</sup>*—to sojourn; to re-  
side.

躬親 *kung-ch'in<sup>1</sup>*—personally.

弔 *tiao<sup>4</sup>*—to condole with; to  
mourn.

唁 *yen<sup>4</sup>* (704)—to condole with.

弔唁 *tiao-yen<sup>4</sup>*—to condole  
with,—on bereavement.

祭儀 *chi-i<sup>2</sup>*—presents sent to  
assist friends in funeral  
rites.

芻 *ch'u<sup>2</sup>*—hay; straw.

芻敬 *ch'u-ching<sup>4</sup>*—feelings of  
respect towards a de-  
ceased (vid. Ch. Q., p.  
640,—1).

祈 *ch'i<sup>2</sup>*—here: to beg; to  
implore.

馳唁 *ch'ih-yen<sup>4</sup>*—to send im-  
mediately an expression  
of condolence.

素 *su<sup>4</sup>*—here: mourning.

並候素履 *ping hou-su-lü<sup>3</sup>*—  
I wish you a  
quiet mourning.

## Notes.

a. 禮次 - - - - - "in mourning"

## Similar expressions.

大  
孝

苦  
次

苦次 *chan-tz'u<sup>4</sup>* — to be in mourning. This expression is taken from the following line of the Book of Rites (禮記):

寢苦枕塊哀父母  
之在土

"To sleep on straw with a clod of earth for his pillow" (denotes) the sorrow for parents under the sod (vid. Ch. Q., p. 624, --4).

(苦 *chan<sup>1</sup>*—a straw mat)

b. 考終 - - - - - to die.

## Similar expressions.

不	騎	捐	棄	仙	作
祿	箕	館	養	逝	古
凶	噩	凶	之	之	之
信。	音。	聞。	耗。	音。	信。

作古 *tso-ku<sup>8</sup>*—"to become (a man) of the past,"—to die (vid. Ch. Q., p. 622, --2).

逝 *shih<sup>4</sup>*—to pass away; to depart; to die.

仙逝 *hsien-shih<sup>4</sup>*—to become an immortal; to die.

棄養 *ch'i-yang<sup>8</sup>*—to reject nourishment; to die.

耗 *hao<sup>4</sup>*—here: news; information.

捐 *ch'uan<sup>1</sup>*—to reject; to renounce. To subscribe.

捐館 *ch'uan-kuan<sup>8</sup>*—to shuffle off this mortal coil; to die.

凶聞 *hsiung-wen<sup>1</sup>*—sad news.

箕 *chi<sup>1</sup>* (102)—a sieve. Name of a constellation (part of the Sagittarius).

騎箕 *ch'i-chi<sup>1</sup>*—to ride the Sieve,"—an expression for the death of great men.

噩 *o'*—startling; sad.

噩音 *o-yin'*—sad news.

不祿 *pu-lu'*—“not to draw salary”, — to die, — an expression for the death of an officer (vid. Ch. Q., p. 626,—4).

c. 憂心如焚 ——— an expression of condolence.

Similar expressions. \*

嘆	曷	惋	頗	悲	殊
惜	勝	惜	極	悼	深
不	悲	無	悲	良	哀
置。	慘。	已。	痛。	深。	悼。

悼 *tao'*—grieved; affected.

哀悼 *ai-tao'*—grieved.

悲悼 *pei-tao'*—to be grieved.

悲痛 *pei-t'ung'*—to be sad; to be grieved.

惋 *yüan'*—(271) — alarmed; annoyed.

惋惜 *yüan-hsi'*—to lament; to be grieved.

悲慘 *pei-ts'an'*—grieved; sad.

無已 *wu-i'*—without end.

嘆惜 *t'an-hsi'*—to sigh regretfully.

不置 *pu-chih'*—without ceasing.

d. 鄉國達尊羣倫宗範 — an eulogy to a deceased person.

Similar expressions.

之靈何憾。  
已極天上樂。  
人間之樂。  
子孫滿堂。  
福壽深享。

已無遺憾。  
在天之靈。  
福備箕疇。  
年登大耋。



耄 *tieh<sup>3</sup>*—eighty years of age  
(vid. Ch. Q., p. 205,—4)

福備箕疇 *fu-peí-chí-ch'ou<sup>2</sup>*  
—complete happiness (vid. lesson XXXII, 2, note b).

憾 *han<sup>4</sup>* (345) — regret; vexation.

遺憾 *i-han<sup>4</sup>*—to be vexed; to regret.

享 *hsiang<sup>3</sup>*—here: to enjoy.

子孫滿堂 *tzu - sun - man - t'ang<sup>2</sup>*—the house is full of sons and grandsons,—a numerous posterity.

人間之樂已極 *jen-chien-chih - lo i-chi<sup>2</sup>*—he rejoiced in life to the extreme limit of joy.

e. 上壽 ----- extreme old age.

This expression is taken from the following line of Chuang-tzu (莊子):

百歲曰上壽,八十歲曰中壽,六十歲曰下壽

“One hundred years is called extreme old age. Eighty years is called medium old age. Sixty years is called longevity of the lowest order (vid. Ch. Q., p. 205,—4).

f. 純孝性成。自必撫棺號泣 - - - an eulogy to a person in mourning.

Similar expressions.

1.

必大  
慘孝  
深至  
風誠  
木自

2.

必純  
泣孝  
咏爲  
蓼懷  
莪當

## 1.

大孝至誠 *ta - hsiao - chih - ch'eng<sup>2</sup>* — most sincerely filial.

慘深風木 *ts'an - shen - feng-mu<sup>4</sup>* — immense sorrow.

This expression is based on the following line of the famous poet Han-yü (韓愈) of the T'ang dynasty:

樹欲靜而風不息。  
子欲養而親不在。  
皋魚增感

## 2.

咏 *yung<sup>3</sup>* (251) — to sing; to intone.

蓼 *lu<sup>1</sup>* — luxuriant growth. Read *liao<sup>3</sup>* — smartweed.

莪 *o<sup>2</sup>* (338) a small species of Artemisia.

蓼莪 *lu-o<sup>2</sup>* — the title of an ode of the Book of Poetry (詩經) referring to the death of parents.

泣咏蓼莪 *ch'i-yung-lu-o<sup>2</sup>* — to weep singing the ode "Lu-o".

This expression is taken from the following line of the history of the Chin (晉) dynasty:

王哀哀父之死。門人因廢蓼莪篇

"Wang - p'ou lamented the death of his father, so

"Though the tree may desire to rest, the wind will not cease. Though a son may desire to care for his parents, they are no longer present. Kao-Yü (in saying this) became more affected (by grief)."

Kao-yü (皋魚) was a man whom Confucius one day saw weeping by the roadside. When Confucius asked him about the reason of his grief, he explained that he had suffered three great losses: loss of parents, loss of hope, loss of friends (vid. Ch. Q., p. 641, — 2).

his disciples omitted the ode "Lu-o" (vid. Ch. Q., p. 643, — 2).

Wang-p'ou (3rd century A.D.) was a man of the Chin (晉) dynasty. He is rank-

ed as one of the 24 examples of filial piety. He lived in retirement taking pupils, and used to lean against a pine-tree near the grave of his parents to give vent to his grief, until his tears caused the tree to decay. His mother was always very much afraid of thunder; accordingly after her death, whenever it thundered, he would run out to her grave and cry out, "I am near you". On reading the ode referred to he always wept.

## LESSON XL.

## 1.

## 臨時執政令

民國成立。十有五載。紛亂迄無寧日。本執政蒞事以來。兢兢以振導和平與民更始爲念。不圖德未足以感人才。未足以濟變。力不從心。事俱違願。迭經聲述。期於退休。然猶不辭謗議。忍辱至今者。徒以民國締構。本執政心力所存。休戚與共。內審時艱。外崇國信。且目睹赤化之禍。流於首都。不敢遽爲無責任之放棄耳。本月九日之亂。所關於國家紀綱。軍人職責者。絕鉅。遘茲奇變。內疚尤深。曩者臨時政府開始之日。曾規定應辦者若干事。一年之中。事勢扞格。今後是否按程繼進。聽諸公意。邇來宗國元功。方隅諸帥。屢以大計相與詢謀。國家之福。有目共見。當此亂極思治之秋。不無貞下起元之會。其速妥議善後。俾國政不至中斬。僉謀朝同。初服夕具。本執政從容修省。得爲海濱一民。終其餘年。所欣慕焉。此令。

## Vocabulary.

**臨時** *lin-shih<sup>2</sup>* — provisional; temporary.

**執政** *chih-cheng<sup>1</sup>* — the Chief Executive,— the title of Marshal Tuan-ch'i-jui (段祺瑞) during the

period of his being the head of the Peking Government.

**令** *ling<sup>4</sup>*—here: a mandate; an edict.

**載** *tsai<sup>3</sup>*—a year. Read *tsai<sup>4</sup>* —to contain; to carry; to load.

**紛亂** *fen-luan<sup>4</sup>*—disorder; disturbances.

**蒞** *li<sup>1</sup>* (84) — to manage; to transact.

**蒞事** *li-shih<sup>4</sup>*—to attend to official duties.

**以來** *i lai<sup>2</sup>*—from the time when; ever since.

**兢** *ching<sup>1</sup>*—to fear; cautious.

**兢兢** *ching-ching<sup>1</sup>* — cautious; anxious.

**導** *tao<sup>3</sup>* (855) — to lead; to guide.

**振導** *chen-tao<sup>3</sup>* — to lead; to direct.

**更始** *keng-shih<sup>3</sup>*—to reform; to renew.

**圖** *t'u<sup>2</sup>*—a map. To plan.

**迭** *tieh<sup>4</sup>*—to alternate. Repeatedly.

**述** *shu<sup>4</sup>*—to narrate; to publish.

**聲述** *sheng-shu<sup>4</sup>*—to state.

**期** *ch'i<sup>2</sup>*—here: to hope; to desire.

**退休** *t'ui-hsin<sup>1</sup>*—to resign.

**謗** *pang<sup>4</sup>* (262)—to slander.

**謗議** *pang-i<sup>4</sup>* — to criticise vehemently; to slander.

**不辭謗議** *pu-tz'u-pang-i<sup>4</sup>*—in spite of all abuses.

**締** *ti<sup>4</sup>* (88)—a knot; a close connection.

**構** *kou<sup>4</sup>* (601)—to unite.

**締構** *ti-kou<sup>4</sup>*—to build up.

**心力** *hsin-li<sup>4</sup>*—vigor; energy.

**戚** *ch'i<sup>4</sup>*—related to; kin. To distress.

**休戚** *hsiu-ch'i<sup>4</sup>*—joys and sorrows.

**時艱** *shih-chien<sup>1</sup>* — times of distress; difficulties.

**崇** *ch'ung<sup>2</sup>*—lofty; eminent. To venerate.

**觀** *tu<sup>3</sup>*—to gaze at; to observe.

**禍** *huo<sup>4</sup>*—calamity.

**首都** *shou-tu<sup>1</sup>* — the capital; the metropolitan district.

**責任** *tse<sup>2</sup>-jen*—duty; responsibility.

**職責** *chih-tse<sup>2</sup>*—duty.

**遘** *kou<sup>4</sup>* (601)—to meet with.



**曩** nang<sup>3</sup>—of old; formerly.  
**干** kan<sup>1</sup>—a shield. The stem of a tree. To oppose. To concern.  
**若干** jo kan<sup>1</sup> — a certain amount.  
**事勢** shih-shih<sup>4</sup>—the general course of events; the state of affairs.  
**扞** kan<sup>4</sup> (32) — to ward off. To hinder.  
**扞格** kan-ko<sup>4</sup>—to obstruct; to impede.  
**公意** kung i<sup>1</sup> — the public opinion.  
**宗國元功** tsung-kuo-yüan kung<sup>1</sup> — great patriotic statesmen.  
**方隅** fang-yü<sup>2</sup>—a corner; a region.  
**詢謀** hsün-mou<sup>2</sup>—to consult; to deliberate  
**秋** ch'iu<sup>1</sup>—here: a time; an epoch.  
**貞** chen<sup>1</sup>—chaste; pure. The last of the four characters (元亨利貞) of the Canon of Changes (易經) indicating the eternal rotation of things in the world.

**貞下起元** hen-hsia-ch'i-yüan<sup>2</sup>—after the end (貞下)(of a round) a new start will come (起元)—an improvement; regeneration.  
**其** ch'i<sup>3</sup>—here: an imperative particle  
**善後** shan hou<sup>4</sup> — to make good arrangements for the future.  
**斬** chan<sup>3</sup>—to cut in two; to interrupt.  
**僉** ch'ien<sup>1</sup>—all; everybody.  
**初服** ch'u-fu<sup>2</sup> — the former clothes,—before one entered into the service.  
**初服夕具** ch'u-fu-hsi-chu<sup>4</sup>— I will prepare my former clothes,—I will retire, in the evening.  
**修省** hsü-hsing<sup>3</sup> — self-contemplation; self-meditation.  
**濱** pin<sup>1</sup> (860) — a bank; a shore.  
**海濱一民** hai-pin-i-min<sup>2</sup> — an ordinary citizen.  
**欣慕** hsün-mu<sup>4</sup>—to be pleased.  
**此令** tz'u-ling<sup>1</sup>—“this is the edict”, an ‘expression marking the close of an edict.

## TRANSLATION

 THE (FAREWELL) EDICT OF THE CHIEF EXECUTIVE  
 MARSHAL TUAN-CH'I-JUI.

Since the establishment of the Republic fifteen years ago internecine strife has prevailed without a single day of peace. Since I assumed office as Chief Executive I have been striving my best (兢兢) to lead (the country) to peace so as to make a

new start (**更始**) with the people. Unfortunately (lit. unexpectedly) my virtues fail to win the respect of others, my ability is not sufficient to stop the rebellion, my strength is not equal to my will, and I have not been able to realize my expectations. I have more than once expressed my desire to resign from office, but the reason why I still (do not retire) in spite of all abuses and insults, is that I have played no small part (**心力所存**) in the establishment of the Republic sharing all joys and sorrows with it. When I saw the internal difficulties of the country, the necessity of maintaining the national faith with the foreign Powers and the "red" danger to which the metropolitan district was exposed, I could not bear (lit. did not dare) to give up my office suddenly without a feeling of responsibility.

The "coup d'etat" of the 9th of this month seriously (**絕鉅**) affects the laws of the country and the duty of military men, and my heart is filled with sorrow at this sudden change. Formerly, when the Provisional Government was first established, I planned a number of affairs to be carried out, but in the course of one year I was hindered (in my plans) by the force of circumstances. Whether (the Government) will proceed (with these plans) in the future depends upon public opinion.

It is significant (**有目共見**) for the future prosperity of the country that recently many elder statesmen and military leaders (**諸帥**) have begun to talk over among themselves fundamental plans (for the salvation of the country). At the present juncture (**當此 . . 秋**) when disorders have reached an extreme point (**亂極**) (and everybody) is longing for order (**思治**) there may be a good opportunity (**會**) for the improvement of affairs (**貞下起元**). Let them quickly decide measures for rehabilitation, so that there will be no interruption of governmental business. If all agree in the morning, I will retire in the evening. All I desire is that I may be able to spend the rest of my life as a plain citizen of the Republic in quiet self meditation.

## 3.

## 慰友人喪母函

某某仁兄大人。苦次頃奉

訃聞。驚知。

老伯母大人於某月某日

駕返瑤池。驚閱之下。悼慟莫名。伏維

伯母大人。闡範永垂。母儀足式。今者星墜女嬋。對

萱堂而雨泣。峯頽天姥。感樹木之風悲。雖

歸真於天上。無遺憾於人間。尙望

兄台勉釋軫懷。是爲至禱。期屆

駕輻。自應前往執紼。謹具

奠儀。尙祈代薦

靈几之右。此泐。順候

孝履。

弟 某某鞠躬 月 日

## Vocabulary.

駕返 *chia-fan*<sup>3</sup> to return.

駕返瑤池 *chia-fan-yao-ch'ih*<sup>2</sup> — "to return to the Lake of Gems", — to die (of women). (About 瑤池 vid. lesson XXXII, 2, note a).

悼慟莫名 *tao-t'ung-mo-ming*<sup>2</sup> — there are no words to express my sorrow

伏維 *fu-wei*<sup>2</sup> — to respectfully think.

閨範 *k'un-fan*<sup>4</sup> — a pattern to women. — a term of praise for women (vid. Ch. Q., p. 174, -3).

永垂 *yung-ch'ui*<sup>2</sup> — to remain for ever.

母儀 *mu-i*<sup>1</sup> — a motherly model (vid. Ch. Q., p. 175, -4)

足式 *tsu shih*<sup>4</sup> — worth of imitation.

嬋 *ch'ien*<sup>2</sup> (620) — the planet Venus called 女嬋星 *nü-ch'ien hsing*<sup>1</sup> as a morning star, and regarded as the wife of 太白金公 *t'ai-po-shang-kung*<sup>1</sup>, the same planet, as an evening star.

星墜女嬋 *hsing-chui-nü-ch'ien*<sup>2</sup> — "the Nü-ch'ien star fell down", — death (of women).

萱 *hsüan*<sup>1</sup> (795) — a kind of day lily (*Hemerocallis graminea*). A mother (vid note b).

萱堂 *hsüan-t'ang*<sup>2</sup> — your mother.

雨泣 *yü-ch'ü*<sup>4</sup> — to weep bitterly (lit. tears streaming like rain).

姥 *lao*<sup>8</sup> (189) — a matron; a dame.

天姥 *t'ien-lao*<sup>8</sup> — the name of a mountain in the Chekiang province.

頽 *t'ui*<sup>1</sup> — here: to fall; to collapse.

峯頽天姥 *feng-t'ui-t'ien lao*<sup>8</sup> — Mount T'ien-lao collapsed; death (of women).

樹木之風悲 *shu-mu-chih-feng-pei*<sup>1</sup> — immense sorrow (vid. lesson XXXIX, 2, note f).

眞 *chen*<sup>1</sup> — here: the soul.

歸眞於天上 *kuei-chen-yü-t'ien-shang*<sup>4</sup> — the soul (of the deceased) went to heaven.

無遺憾於人間 *wu-i-han-yü-jen-chien*<sup>1</sup> — (the deceased lady) had no vexations during her life.

釋 *shih*<sup>4</sup> — here: to soothe.

軫 *chen*<sup>2</sup> (281) — to turn: to revolve. Sorrowful; distressed.



軫懷 *chen<sup>3</sup>-huai* — sorrow; grief; compassion.

勉釋軫懷 *mien-shih chen<sup>3</sup>-huai*—to try to soothe the grief.

是爲至禱 *shih-wei-chih-tao<sup>3</sup>* —such is my earnest prayer,—a conventional phrase used in letters at the end of a request.

輓 *erh<sup>2</sup>* (612)—a hearse.

駕輓 *chia-erh<sup>2</sup>* — to hold a funeral (vid. Ch. Q., p. 635—2).

紼 *fu<sup>2</sup>* (252)—tangled silk. A cord for dragging a bier.

執紼 *chih-fu<sup>2</sup>* — to hold the cords of a hearse,—to attend a funeral (vid. Ch. Q., p. 635.—1)

具奠 *chü<sup>1</sup>*—here: to prepare.

儀 *tien-i<sup>2</sup>*—funeral donation (vid. lesson XXXI, 2, note c).

薦 *chien<sup>1</sup>*—to introduce; to recommend. To sacrifice. To set forth; to present.

靈几 *ling-chi<sup>1</sup>*—a table with a tablet which is placed before a coffin.

### Notes.

- a. 闡範永垂, 母儀足式 — an eulogy to the deceased lady.

### Similar expressions.

懿 壺  
範 訓  
永 夙  
垂 著

懿 坤  
德 範  
可 俱  
欽 慕

坤範俱慕 *k'un fan-chü-mu<sup>4</sup>* —as a pattern to women admired by everybody.

懿德可欽 *i-te-k'o-ch'in<sup>1</sup>* — admirable virtue commanding respect (vid. Ch. Q., p. 174, —3)

壺訓 *k'un-hsün<sup>1</sup>* — womanly instructions; womanly precepts.

夙 *su<sup>4</sup>*—early in the morning Long. Usual.

著 *chu<sup>4</sup>* — here: conspicuous; reputed.

壺訓夙著 *k'un-hsün-su-chu<sup>4</sup>* —reputed for her womanly precepts.

懿範 *i-fan<sup>4</sup>*—a splendid example,—to follow.

- b. 萱堂 . . . . . your mother.

The "hemerocallis" is called also 忘憂草 *wang-yu-ts'ao*<sup>3</sup>, because it causes one to forget sorrows, and 宜男草 *i-nan-ts'ao*<sup>3</sup>, because it is said that if a woman wears it, she will bear a son; hence applied to a mother (vid. Ch. Q., p. 91,—2 and p. 287,—2).

- c. 勉釋軫懷 . . . . . an advice to a person in mourning.

Similar expressions.

善居

哀禮

自苦

不適

珍塊

過乎

攝中

毀中

禮適乎中 *li-shih-hu-chung*<sup>1</sup> — to perform etiquette moderately—without exaggeration.

居苦塊中 *chū - chan - k'uai - chung*<sup>1</sup>—in mourning; during the period of mourning.

哀不過毀 *ai-pu-kuo-hui*<sup>3</sup> — not to harm (one's health) by excessive grief.

珍攝 *chen-she*<sup>4</sup> or 珍重 *chen-chung*<sup>4</sup>—to value; to take care of.

苦塊 *chan*<sup>1</sup>-*k'uai* — mourning (vid. lesson XXXIX, 2, note a).

善自珍攝 *shan-tzu-chen-she*<sup>4</sup> —to take great care of oneself.

- d. 駕輻 . . . . . to hold a funeral.

Similar expressions.

發引

出殯

殯 *pin*<sup>4</sup> (860)—to put a corpse in the coffin; to bury.

出殯 *ch'u-pin*<sup>4</sup> — to carry a corpse to a grave.  
發引 *fa-yin*<sup>3</sup> — to escort a coffin to a grave.



# INDEX OF PARTICLES.

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## Ch'ang

嘗 --- A particle of completed action—XV, 3.

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者 --- An individual particle—XXVIII, 3.

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及 --- A conjunctive particle—XII, 4.

卽 --- A particle of approaching action—XIV, 4.

„ --- A consequential particle—XVII, 3.

既 --- A particle of completed action—XV, 3.

„ --- A causal particle—XVI, 3.

極 --- A superlative particle—V, 3.

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„ --- A prepositional particle—XXIV, 3.

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較 --- A comparative particle—VII, 3.

## Chieh

皆 --- An equalizing particle—IV, 3.

## Ch'ieh

切 --- A superlative particle—V, 3.

且 --- A conjunctive particle—XII, 4.

„ --- An intensifying-conjunctive particle—XIII, 4.

„ --- A particle of approaching action—XIV, 4.

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## Chien

間 --- A prepositional particle—XXIV, 3.

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**Chih**

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**Chin**

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**Ching**

- 竟 . . . A particle of completed action—XV, 3.  
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**Ch'ing**

- 迴 . . . A superlative particle—V, 3.

**Chu**

- 諸 . . . An interrogative particle—XXIII, 3.  
 „ . . . A prepositional particle—XXIV, 3.

**Chung**

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**Chü**

- 俱 . . . An equalizing particle—IV, 3.  
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**Chüeh**

- 絕 . . . A superlative particle—V, 3.  
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**Chün**

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而已矣 A final particle—  
XXI, 3.

耳 ---- A final particle —  
XXI, 3.

耳矣 -- A final particle —  
XXI, 3.

爾 ---- A final particle —  
XXI, 3.

### Fang

方 ---- A particle of com-  
pleted action—XV, 3.

---- A consequential par-  
ticle—XVII, 3.

### Fu

夫 ---- An adversative par-  
ticle—VIII, 3.

„ ---- A consequential par-  
ticle—XVII, 3.

„ ---- An initial particle —  
XX, 3.

„ ---- A final particle —  
XXI, 3.

„ ---- A demonstrative —  
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„ ---- A personal pronoun—  
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### Hao

毫 ---- A particle of definite  
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### Ho

何 ---- An interrogative par-  
ticle—XXIII, 3.

曷 ---- An interrogative par-  
ticle—XXIII, 3.

盍 ---- An interrogative par-  
ticle—XXIII, 3.

### Hou

後 ---- A prepositional par-  
ticle—XXIV, 3.

### Hsi

奚 --- An interrogative par-  
ticle—XXIII, 3.

悉 --- An equalizing particle  
—IV, 3.

### Hsia

下 --- A prepositional par-  
ticle—XXIV, 3.

### Hsiang

向 --- A prepositional particle  
—XXIV, 3.

向使 A conditional particle  
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鄉使 A conditional particle  
—XVIII, 3.

### Hsien

咸 --- An equalizing particle  
—IV, 3.

### Hsiu

休 --- A prohibitive particle  
—IX, 3.

### Hu

乎 --- A comparative particle  
—VII, 3.

„ --- An exclamatory par-  
ticle—XXII, 3.

„ --- An interrogative par-  
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„ --- An expletive—XXII,  
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*et al.*

„ --- A prepositional par-  
ticle—XXIV, 3.

乎哉 An exclamatory par-  
ticle—XXII, 3.

胡 --- An interrogative par-  
ticle—XXIII, 3.

## I

- 以 - - - - A causal particle—  
XVI, 3.
- „ - - - - A consequential par-  
ticle—XVII, 3.
- „ - - - - A purposive particle  
—XIX, 3.
- „ - - - - A prepositional par-  
—XXIV, 3.
- „ - - - - An individual particle  
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- 以 故 - - - - A causal parti-  
cle—XVI, 3.
- 以致 - - - - A consequential par-  
ticle—XVII, 3.
- 以期 - - - - A purposive par-  
ticle—XIX, 3.
- 以便 - - - - A purposive par-  
ticle—XIX, 3.
- 以資 - - - - A purposive par-  
ticle—XIX, 3.
- 已 - - - - A particle of com-  
pleted action—XV, 3.
- „ - - - - A final particle —  
XXI, 3.
- 已經 - - - - A particle of com-  
pleted action —  
XV, 3.
- 已夫 - - - - A final particle —  
XXI, 3.
- 已矣 - - - - A final particle —  
XXI, 3.
- 已矣夫 - - - - A final particle —  
XXI, 3.
- 矣 - - - - A final particle —  
XXI, 3.
- 矣夫 - - - - A final particle —  
XXI, 3.
- 益 - - - - An intensifying par-  
ticle—III, 3.

## Jan

然 - - - - An adversative particle  
—VIII, 3.

然而 - - - - An adversative particle  
—VIII, 3.

## Jo

若 - - - - An assimilative particle  
—XI, 3.

„ - - - - A consequential par-  
ticle XVII, 3.

„ - - - - A conditional particle  
—XIII, 3.

若 然 - - - - An assimilative  
particle —  
XI, 3.

若夫 - - - - A conditional particle  
—XVIII, 3.

## Ju

如 - - - - An assimilative par-  
ticle—XI, 3.

„ - - - - A conditional particle  
XVIII, 3.

如 然 - - - - An assimilative  
particle —  
XI, 3.

如使 - - - - A conditional particle  
—XVIII, 3.

## Kai

概 - - - - An equalizing particle  
—IV, 3.

蓋 - - - - A causal particle—  
XVI, 3.

„ - - - - An initial particle—  
XX, 3.

„ - - - - A particle expressing  
possibility—XXVII,  
3, ex. 4.

## Keng

更 - - - - An intensifying par-  
ticle—III, 3.

**Ko**

各 . . . A sign of the plural—  
XIII, 2, A, note a.

**Kou**

苟 . . . A conditional particle—  
—XVIII, 3.

**Ku**

固 . . . A particle of definite  
judgment—X, 3.

故 . . . An adversative particle—  
—VIII, 3.

„ . . . A causal partic'e—  
XVI, 3.

„ . . . A consequential par-  
ticle—XVII, 3.

顧 . . . An adversative particle—  
—VIII, 3.

**Li**

離 . . . A prepositional par-  
ticle—XXIV, 3.

**Mo**

莫 . . . A prohibitive particle—  
—IX, 3.

**Nai**

乃 . . . An adversative particle—  
—VIII, 3.

„ . . . A consequential par-  
ticle—XVII, 3.

**Nei**

內 . . . A prepositional particle—  
—XXIV, 3.

**Ning**

寧 . . . 不 . . . A comparative  
particle—VII, 3.

寧可 . . . 不可 . . . A com-  
parative particle—  
VII, 3.

**P'ang**

旁 . . . A prepositional particle—  
XXIV, 3.

**Poi**

俾 . . . A purposive particle—  
XIX, 3.

被 . . . A prepositional particle—  
—XXIV, 3.

„ . . . A sign of passive—  
XXV, ex. 23; XXII,  
2, article 13.

輩 . . . A sign of the plural—  
XXIX, 3, ex. 7.

**Pi**

比 . . . A comparative particle—  
—VII, 3.

必 . . . A particle of definite  
judgment—VIII, 3.

**Pien**

便 . . . A consequential par-  
ticle—XVII, 3.

**Ping**

並 . . . An equalizing particle—  
—IV, 3.

„ . . . A particle of definite  
judgment. X, 3

„ . . . An intensifying—con-  
junctive particle—  
XIII, 4.

**Po**

百 . . . A sign of the plural—  
XIV, 1, note c.

**P'o**

頗 . . . A superlative particle—  
—V, 3.

**Pu**

不 . . . A prohibitive particle—  
—IX, 3.

**Shang**

上 . . . A prepositional particle—  
—XXIV, 3.



**She**

- 設 - A conditional particle  
—XVIII, 3.  
設或 - A conditional particle  
—XVIII, 3.  
設使 - A conditional particle  
—XVIII, 3.

**Shen**

- 甚 - A superlative particle  
—V, 3.

**Shih**

- 始 - A consequential particle  
—XVII, 3.  
是以 - A consequential particle  
—XVII, 3.  
是故 - A consequential particle  
—XVII, 3.  
使 - A consequential particle  
—XVII, 3.  
,, - A conditional particle  
—XVIII, 3.  
實 - A particle of definite  
judgment—X, 3.  
適 - A particle of comple-  
ted action—XV, 3.

**Shu**

- 殊 - A superlative particle  
—V, 3.  
庶 - A consequential particle  
—XVII, 3.  
孰 - An interrogative parti-  
cle—XXIII, 3.

**So**

- 所 - An individual particle  
—XXIX, 3.  
所以 - A consequential parti-  
cle—XVII, 3.

**Ssu**

- 似 - An assimilative particle  
—XI, 3.  
斯 - A consequential parti-  
cle—XVII, 3.

**Sui**

- 遂 - A consequential parti-  
cle—XVII, 3.  
遂卽 - A consequential parti-  
cle—XVII, 3.

**Tai**

- 代 - A prepositional particle  
—XXIV, 3.  
殆 - A particle of approach-  
ing action—XIV, 4.

**Tan**

- 但 - A limiting particle—  
VI, 3.

**T'ang**

- 倘 - A conditional particle  
—XVIII, 3.

**Teng**

- 等 - An equalizing particle  
—IV, 3.  
,, - A sign of the plural—  
XIII, 1, note d.

**Ti**

- 第 - A limiting particle—  
VI, 3.

**Ting**

- 定 - A particle of definite  
judgment—X, 3.

**Tsai**

- 在 - A prepositional particle  
—XXIV, 3.  
哉 - An exclamatory parti-  
cle—XXII, 3.

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賦	--- XII, 1.	頤	--- XXVI, 1.	曷	--- XXIII, 3.
膚	--- X, 1.	翰	--- XXVII, 2.	盍	--- X, 2.
撫	--- XXXVIII, 2.	憾	--- XXXIX, 2.	核	--- XI, 2.
腹	--- IV, 2.	行	--- XX, 1.	荷	--- XI, 2.
縛	--- XXVI, 1.			賀	--- XXX, 2.
賻	--- XXXI, 2.	好	--- VI, 3.	閭	--- XVII, 1.
馥	--- XVI, 1.	耗	--- X, 1.		
覆	--- XII, 2.	毫	--- X, 3.		

穌	IX, 2.	喜	VI, 1.	像	XXIV, 1.
吼	<b>Hou</b> XIX, 1.	戲	XXI, 3.	響	XXXII, 1.
後	I, 2.	携	XXXIX, 1.	<b>Hsiao</b>	
侯	VI, 1.	屣	XXXIX, 1.	小	V, 2.
厚	III, 2.	繫	XXXVII, 2.	肴	XXI, 1.
候	XXVII, 2.	禧	XXX, 2.	孝	VIII, 3.
		<b>Hsia</b>		肖	XII, 3.
夕	<b>Hsi</b> XX, 1.	下	I, 2.	削	XIX, 1.
迄	XII, 2.	洽	XXXI, 1.	宵	XX, 1.
西	IV, 3.	夏	XIII, 1.	消	X, 1.
希	XI, 2.	遐	XXXV, 2.	逍	XXXIII, 1.
系	XXXVII, 2.	暇	XXVII, 3.	笑	VI, 1.
係	V, 3.	蝦	I, 3.	校	XXVII, 2.
奚	XIV, 1.	<b>Hsiang</b>		效	X, 3.
惜	XV, 1.	向	XI, 1.	倣	XXII, 1.
席	XXI, 1.	相	III, 1.	銷	VI, 3.
悉	IV, 3.	香	XXVIII, 2.	囂	XXXIV, 1.
息	V, 3.	祥	XIV, 4.	簫	XXI, 1.
晰	V, 3.	鄉	II, 1.	<b>Hsieh</b>	
稀	XXXI, 2.	項	XV, 2.	叶	XXXV, 2.
習	V, 3.	享	XXVIII, 1.	邪	VII, 3.
細	XVI, 1.	象	XXI, 3.	俠	XVII, 1.
		餉	XXIV, 3.	協	XXXIX, 1.



卸	...	XV, 2.	緘	...	XXVII, 2.	興	...	IX, 1.
脅	...	XIX, 1.	線	...	X, 1.	<b>Hsiu</b>		
歇	...	XXI, 3.	縣	...	VII, 3.	休	...	II, 3.
駭	...	V, 3.	鮮	...	XXXIX, 1.	秀	...	XX, 1.
諧	...	XXXIII, 2.	獻	...	III, 2.	修	...	XIII, 1.
薛	...	IV, 1.	纖	...	XXI, 1.	脩	...	XV, 3.
謝	...	XV, 1.	顯	...	XXXI, 1.	臭	...	X, 1.
夔	...	XXXV, 2.	<b>Hsin</b>			繡	...	XXVII, 2.
<b>Hsien</b>			辛	...	XV, 2.	<b>Hsiung</b>		
仙	...	XX, 1.	欣	...	XXI, 1.	凶	...	I, 1.
先	...	V, 3.	信	...	III, 1.	兄	...	IV, 3.
咸	...	IV, 3.	新	...	I, 2.	匈	...	XIII, 1.
陷	...	XXXIII, 1.	薪	...	IX, 1.	雄	...	I, 3.
現	...	XI, 2.	<b>Hsing</b>			熊	...	XXXV, 2.
閑	...	IX, 3.	行	...	I, 2.	<b>Hsü</b>		
限	...	XX, 2.	刑	...	VIII, 1.	序	...	XIX, 2.
羨	...	XXXIII, 2.	幸	...	IV, 1.	恤	...	VIII, 1.
銜	...	II, 2.	性	...	VI, 1.	叙	...	XXIX, 2.
險	...	XIII, 4.	形	...	XII, 2.	徐	...	XVI, 1.
嫌	...	XXXV, 2.	姓	...	V, 1.	須	...	VI, 2.
遲	...	V, 3.	星	...	XI, 1.	許	...	XX, 2.
賢	...	VII, 1.	省	...	II, 3.	虛	...	IV, 2.
			醒	...	XXV, 1.	絮	...	XV, 1.

詡	XXII, 1.	訓	XIX, 3.	壺	II, 2.
堦	XXXIV, 2.	峻	XIII, 1.	獲	IV, 2.
婿	XXXIV, 2.	訊	XXIV, 1.	護	XI, 2.
需	XV, 1.	循	XXXIX, 1.	Hua	
緒	XV, 2.	詢	XVII, 2.	化	VI, 2.
續	XV, 2.	尋	XVIII, 1.	花	XVI, 3.
鬚	XXI, 1.	遜	XXV, 3.	華	XXVII, 1.
Hsuan		熏	VI, 2.	畫	XIX, 1.
眩	XXVII, 2.	薰	XXVIII, 2.	話	XXIX, 3.
宣	XIV, 1.	醺	XXV, 1.	踝	XIX, 1.
鉉	XXXVIII, 2.	Hu		Huai	
萱	XL, 2.	戶	XVII, 1.	槐	XXVIII, 2.
旋	XVII, 1.	互	X, 1.	壞	XXXII, 1.
懸	XXXV, 2.	乎	I, 1.	懷	XIII, 3.
Hsüeh		呼	II, 1.	踝	XIX, 1.
血	X, 1.	虎	II, 1.	Huan	
雪	V, 2.	忽	II, 2.	浣	XXIV, 1.
學	VIII, 3.	胡	XVIII, 2.	莞	XXVIII, 2.
薛	IV, 1.	狐	VII, 1.	換	XXVIII, 1.
Hsün		弧	XXXV, 2.	患	VII, 3.
旬	VI, 2.	扈	XXXVI, 1.	煥	XXXII, 2.
迅	XI, 2.	糊	XIX, 1.	桓	XVII, 3.
巡	XXII, 1.			還	X, 3.

環	...	XI, 1.	諱	...	XXIII, 1.	役	...	VII, 3.
歡	...	XXXV, 2.				抑	...	XXI, 3.
						宜	...	V, 3.
皇	...	XIII, 1.	昏	...	XV, 3.	依	...	XIX, 2.
恍	...	VI, 2.	婚	...	XXII, 2.	易	...	VIII, 3.
荒	...	XXXIV, 1.				疫	...	XVII, 1.
隍	...	XXIII, 1.	火	...	VI, 1.	倚	...	XVII, 1.
惶	...	II, 3.	或	...	I, 3.	挹	...	XX, 1.
黃	...	XII, 1.	活	...	VIII, 3.	益	...	I, 3.
			貨	...	VI, 3.	貽	...	IX, 3.
			惑	...	VI, 1.	移	...	XVIII, 1.
回	...	I, 2.	禍	...	XL, 1.	異	...	III, 3.
恢	...	XXVII, 1.	豁	...	XXIV, 1.	逸	...	IV, 2.
虺	...	XXXVI, 2.	獲	...	IV, 2.	意	...	IV, 3.
悔	...	VII, 3.				捐	...	XXXV, 2.
揮	...	X, 1.	一	...	I, 2.	義	...	III, 1.
惠	...	VIII, 3.	弋	...	VI, 1.	溢	...	XXXV, 2.
會	...	XIII, 2.	已	...	I, 3.	疑	...	X, 3.
毀	...	V, 2.	以	...	I, 3.	遺	...	XXIV, 2.
喙	...	II, 2.	伊	...	VII, 3.	詣	...	XIX, 1.
燬	...	XXIV, 3.	衣	...	VII, 3.	瘞	...	XXVI, 1.
誨	...	XV, 3.	亦	...	III, 2.	誼	...	XVIII, 2.
輝	...	XX, 1.	矣	...	V, 1.			
慧	...	XXXIV, 2.	邑	...	XX, 1.			

竟	XXI, 1.	刃	VIII, 3.	汝	I, 2.
儀	XXVII, 2.	仁	VIII, 1.	如	III, 2.
憶	XXX, 2.	任	XVII, 1.	茹	XXXVIII, 2.
擬	XI, 2.	荏	XXII, 3.	乳	X, 2.
繹	XXXI, 1.	忍	VIII, 1.	辱	V, 3.
翼	X, 2.	紉	XXIX, 2.	孺	XIII, 3.
翳	XIX, 1.	訕	XXVII, 3.	Juan	
蟻	IV, 1.	稔	XXXVI, 2.	奐	XVIII, 1.
醫	XXIX, 2.	認	X, 3.	蠕	XVIII, 2.
議	X, 3.	Jeng		Jui	
懿	XXVII, 2.	仍	VI, 3.	芮	XVI, 2.
冉	Jan XXVI, 3.	日	I, 2.	銳	XIII, 1.
然	IV, 2.	Jih		瑞	XXVIII, 2.
燃	VII, 2.	Jo		Jung	
Jang		若	II, 2.	冗	XXXV, 2.
讓	XVII, 1.	弱	VIII, 1.	戎	VI, 1.
讓	IV, 2.	熱	V, 2.	容	XIV, 2.
讓	XXVIII, 2.	熱	V, 2.	榮	XXI, 1.
Jao		肉	Jou XIV, 3.	Kai	
擾	XXV, 1.	柔	XXXIV, 2.	丐	XV, 1.
饒	III, 1.	揉	XIX, 1.	改	IX, 3.
Jen		入	Ju I, 2.	該	XII, 2.
人	I, 1.			蓋	VI, 2.
				概	IV, 3.



蓋	VI, 2.	K'ao	克	XIV, 2.
	K'ai	考	疴	X, 1.
開	IX, 1.	Ken	刻	XVI, 1.
	Kan	根	客	IV, 1.
干	XXV, 3.	跟	渴	II, 2.
甘	XIII, 1.	K'en	課	XVI, 2.
扞	XI, 1.	肯	顙	XV, 1.
竿	XXXVII, 2.	懇		
肝	XI, 3.	Keng	句	XVI, 1.
敢	I, 2.	更	狗	XII, 3.
感	X, 1.	耕	苟	II, 1.
	K'an	羹	鈎	IV, 1.
坎	XV, 1.	K'eng	鈎	XL, 1.
砍	XI, 1.	鏗	邁	XL, 1.
堪	XV, 1.	Ko	構	III, 1.
	Kang	戈	觀	
綱	XIX, 2.	各		
	K'ang	革	口	VII, 3.
伉	XXXIII, 2.	格	叩	XX, 1.
抗	XXIX, 1.	割	寇	VI, 1.
康	XVIII, 2.	隔		
	Kao	閣	古	IV, 3.
告	I, 2.	歌	谷	IX, 1.
高	IV, 1.	K'o	估	XV, 2.
		可		

沽	XXIII, 3.	K'ua	况	K'uang	I, 1.
固	VII, 3.	誇	XIV, 1.		
股	XVII, 2.	Kuai		狂	XXXIV, 1.
故	I, 1.	怪	III, 3.	壙	XXVII, 3.
姑	XXV, 1.	K'uai			
辜	VII, 3.	塊	V, 2.	Kuei	
賈	V, 1.	Kuan		軌	XXXIX, 1.
楷	XXVII, 1.	官	X, 3.	規	XIX, 2.
鼓	VIII, 3.	冠	III, 1.	鬼	XII, 4.
穀	III, 2.	貫	XIX, 1.	貴	I, 3.
鋼	XXXIX, 1.	棺	XXIV, 1.	跪	XXVI, 1.
磬	XXVII, 3.	管	XXI, 1.	閨	XXXIV, 2.
顧	I, 2.	館	XI, 2.	歸	IV, 2.
		盥	XXIX, 2.		
		關	V, 3.	K'uei	
		灌	XV, 1.	恢	XXVII, 1.
		觀	III, 3.	睽	XXXV, 1.
				葵	XXVIII, 2.
K'u					
苦	VII, 1.			Kun	
哭	XXVI, 1.	K'uan		錕	XXXIX, 1.
庫	XVII, 2.	欸	XI, 1.		
		寬	X, 3.	K'un	
Kua				困	XXXVII, 2.
瓜	XXIV, 1.	Kuang		坤	XXVII, 2.
卦	XVII, 1.	光	VI, 2.	悃	XXXI, 2.
聒	V, 2.	廣	XXI, 1.	壺	XXXV, 2.
寡	VII, 1.	壙	XXVII, 3.	錕	XXXIX, 1.

闡	XXVII, 2.	郭	IV, 1.	雷	XIX, 1.
	<b>Kung</b>	國	III, 2.	磊	XXXIII, 2.
工	XVI, 3.	過	II, 1.	類	III, 2.
弓	XII, 4.		<b>K'uo</b>	縲	XXVI, 1.
公	III, 1.	闊	XXXV, 2.	纍	XVI, 1.
功	V, 1.		<b>Lai</b>	壘	XXVI, 1.
共	IV, 2.	來	IV, 3.		<b>Leng</b>
攻	VI, 1.	資	XX, 1.	冷	V, 2.
供	XV, 1.	賴	IX, 1.		<b>Leu</b>
貢	VII, 3.		<b>Lan</b>	六	V, 1.
拱	XII, 4.	爛	XVI, 3.		<b>Li</b>
宮	VII, 1.	蘭	XXXV, 2.	力	II, 2.
局	XVIII, 1.		<b>Lang</b>	立	I, 2.
躬	XXVII, 2.	浪	XXV, 3.	吏	VII, 3.
躬	XXIV, 3.	廊	I, 2.	里	VIII, 3.
恭	IX, 1.	榔	XIII, 3.	李	XXV, 1.
礦			<b>Lao</b>	利	VI, 3.
	<b>K'ung</b>	老	II, 2.	例	IV, 3.
孔	VIII, 3.	姥	XL, 2.	理	VI, 2.
空	V, 2.	勞	VII, 1.	梨	XV, 1.
控	XXVI, 1.	落	XIX, 1.	歷	XI, 2.
恐	VIII, 3.		<b>Le</b>	蒞	XXVIII, 2.
	<b>Kuo</b>	泐	XII, 2.	瀝	VI, 2.
果	XIV, 1.	累	XXII, 3.		

厲	XXII, 3.	僚	XXXVII, 1.	臨	XII, 3.
黎	XVII, 3.	蓼	XXXIX, 2.	麟	XXXV, 2.
履	XVIII, 1.		Lieh	Ling	
隸	XIII, 1.	列	XXIV, 2.	令	VII, 1.
禮	V, 3.	劣	XV, 1.	另	XIII, 2.
勵	XIX, 3.	冽	XXVIII, 2.	凌	V, 3.
離	VII, 3.	烈	V, 2.	陵	IX, 1.
麗	XIII, 4.	獵	II, 1.	聆	XXXV, 2.
儷	XXXIII, 2.		Lien	領	XI, 2.
驪	VI, 1.	連	VI, 2.	齡	XXXI, 2.
	Liang	廉	XIII, 4.	靈	XXXIX, 2.
良	V, 1.	奩	XXXIV, 2.	樸	XVIII, 1.
兩	XVIII, 3.	練	XXXVI, 2.		Lio
梁	XVI, 3.	憐	V, 3.	略	XIII, 2.
涼	XXVIII, 2.	聯	XI, 1.		Liu
掠	XXXIII, 1.	戀	VIII, 2.	六	V, 1.
櫟	XXXV, 2.		Lin	柳	XXVI, 3.
諒	XIV, 2.	吝	XII, 4.	流	VII, 2.
	Liao	林	IX, 1.	留	XX, 1.
了	XVIII, 2.	賃	IV, 2.	劉	XVII, 2.
料	XI, 2.	霖	XXVIII, 2.		Lo
聊	XV, 1.	凜	XXVIII, 2.	落	XIX, 1.
掠	XXXIII, 1.	廩	XXIII, 1.	擄	VI, 1.
				樂	V, 3.



羅	V, 3.	卵	Luan	V, 2.	畧	Lüeh	XIII, 2.
陋	Lou	亂	V, 1.	掠	XXXIII, 1.		
漏	XXXIV, 1.	巒	XIII, 1.	痲	Ma	XXXVII, 1.	
樓	IX, 3.	倫	Lun	罵	XV, 1.		
樓	XIII, 1.	論	XXXIX, 2.	蟆	I, 3.		
樓	IV, 1.	輪	IX, 3.				
鏤	XXIV, 1.	輪	XVII, 3.	買	Mai	IV, 3.	
露	XXXIII, 1.	弄	Lung	賣	IV, 3.		
陸	Lu	隆	XXXV, 2.	邁	XX, 1.		
鹿	XV, 2.	龍	XXVII, 2.	霾	V, 2.		
路	XXVI, 1.	壟	XII, 1.				
虜	XV, 1.	侶	IX, 1.	漫	Man	IX, 3.	
祿	VI, 1.	律	Lü	滿	XXXIII, 2.	XV, 2.	
魯	III, 2.	旅	V, 3.	芒	Mang	XX, 1.	
碌	XXX, 2.	閏	XVII, 1.	茫	XXXVII, 1.		
盧	XXVI, 3.	慮	XII, 3.				
錄	XXIV, 1.	屢	XVI, 3.	毛	Mao	XXXV, 2.	
廬	V, 2.	綠	XI, 1.	茂	XXXII, 2.		
蓼	XXXIX, 2.	縷	XXVIII, 2.				
爐	XI, 1.	履	XXIX, 2.	每	Mei	XXII, 1.	
露	XIII, 3.	驢	XVIII, 1.	枚	XV, 1.		
顱	X, 1.		IV, 2.	眉	XXI, 1.		

美	IX, 1.	杏	XXI, 1.	鳴	I, 1.
袂	XII, 3	苗	IV, 3.	<b>Mo</b>	
梅	XXVIII, 2.	窈	XXXIV, 1.	末	XXIII, 1.
楣	XXXV, 2.	廟	XXVI, 1.	沒	IV, 3
煤	IX, 1.	<b>Mish</b>		脈	XXXIII, 1.
<b>Men</b>		滅	VIII, 3.	莫	IV, 2.
門	XII, 3.	<b>Mien</b>		蟆	I, 3.
<b>Meng</b>		免	VI, 3.	墨	I, 3.
孟	XXVI, 3.	面	XI, 2.	模	XIX, 1.
猛	XIX, 1.	俛	XXII, 1.	幕	XXII, 1.
萌	XVI, 1.	勉	XI, 1.	<b>Mou</b>	
蒙	XI, 2.	眠	X, 1.	某	XI, 2.
夢	XXIV, 1.	棉	XVI, 3.	謀	II, 1.
濛	XXVIII, 2.	綿	VI, 2.	<b>Mu</b>	
<b>Mi</b>		<b>Min</b>		目	VIII, 3.
米	V, 1.	民	IV, 3.	母	VI, 1.
迷	XXVIII, 2.	敏	XIII, 4.	牧	XX, 3.
覓	IV, 2.	憫	VIII, 1.	慕	XX, 1.
密	XVI, 3.	<b>Ming</b>		暮	XX, 1.
靡	XXVII, 3.	名	V, 2.	模	XIX, 1.
糜	XVI, 3.	茗	XXX, 2.	繆	XXIII, 1.
彌	IX, 2.	明	V, 3.	<b>Na</b>	
<b>Miao</b>		命	V, 3.	衲	XV, 1.
妙	III, 3.	銘	XI, 2.	納	XV, 1.

拏	... XVIII, 3.	擬	... XI, 2.	Nuan	暖	... XVI, 3.
	Nai		Niang			
乃	... I, 2.	釀	... XXVIII, 2.	Nung	弄	... XXXV, 2.
奈	... XXV, 1.		Niao			
耐	... IX, 1.	鳥	... I, 1.	Nüeh	虐	... VIII, 1.
	Nan		Nieh			
男	... IX, 3.	孽	... VIII, 3.	O	俄	... XVI, 1.
南	... V, 3.		Nien		疴	... X, 1.
難	... VIII, 1.	年	... VII, 3.		莪	... XXXIX, 2.
	Nang	念	... VIII, 2.		愕	... XVII, 1.
囊	... XL, 1.	黏	... XX, 1.		噩	... XXXIX, 2.
	Nao		Ning		惡	... V, 3.
猱	... X X, 1.	寧	... IV, 3.			
腦	... X, 1.	凝	... VI, 2.	Ou	偶	... XIV, 2.
	Nei		Nio		愕	... XVII, 1.
內	... IV, 3.	虐	... VIII, 1.		歐	... XXX, 1.
	Neng		Niu			
能	... I, 1.	牛	... XVIII, 1.			
甯	... XVIII, 1.	犴	... VIII, 1.	Pa	八	... XXI, 2.
	Ni		No		把	... XXVIII, 2.
尼	... VII, 3.	諾	... XXI, 1.		拔	... XI, 1.
泥	... IX, 1.		Nou		跋	... XXXVI, 1.
逆	... XIV, 1.	耨	... XVII, 3.		靶	... XVI, 1.
匿	... X, 2.		Nu		罷	... XIII, 3.
寬	... XXI, 1.	奴	... XIII, 1.			
		怒	... XII, 1.			

怕	P'a	報	IX, 3.	配	XXXII, 1.
白	Pai	雹	V, 2.	賠	XI, 1.
百	VII, 1.	飽	VII, 1.	Pen	
拜	V, 1.	褒	VI, 1.	奔	II, 3.
敗	XV, 1.	寶	V, 1.	P'eng	
	XI, 1.	曝	XIV, 3.	朋	XXII, 3.
派	P'ai	袍	P'ao	砰	V, 2.
頒	XIII, 4	匏	XXXIX, 1.	烹	XV, 3.
辦	Pan		III, 2.	捧	XXIV, 1.
	XXXV, 2	北	Pei	Pi	
	X, 3.	杯	VII, 1.	比	VII, 3.
判	P'an	背	XXVI, 3.	必	VI, 1.
盼	XXVIII, 1.	俾	XIX, 2.	彼	V, 1.
盤	XII, 2.	被	XIV, 2.	閉	XXXIX, 1.
蟠	XXI, 1.	倍	VII, 1.	敝	XXVII, 2.
	XXXII, 2.	裨	XII, 1.	畢	XX, 1.
邦	Pang	悲	XVI, 2.	逼	XVIII, 3.
蚌	IV, 3.	備	V, 3.	鄙	IX, 2.
謗	XIV, 3.	輩	XVII, 2.	筆	XII, 4.
	XL, 1.		XXIX, 3.	痺	XXXVII, 1.
旁	P'ang	佩	P'ei	弊	XXIX, 1.
磅	XII, 1.	陪	XIII, 2.	鼻	X, 1.
	V, 2.		XXXV, 2.		
保	Pao				
	XIII, 1.				



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## ERRATA.

Printed	Corrected
p. 8, Vocabulary, column 2: to see up	to set up
p. 34, 8th line from above: an adjective	an adjective clause
p. 37, Vocabulary, column 1: <i>yū</i>	<i>yū</i> <sup>4</sup>
p. 44, Vocabulary, column 1: <i>jun</i> <sup>2</sup>	<i>jan</i> <sup>2</sup>
p. 50, Vocabulary, column 1: <i>hsi-yu</i>	<i>hsi-yū</i> <sup>4</sup>
p. 52, 6th line from below: s	a
p. 64, Vocabulary, column 1: <i>chū</i> <sup>4</sup>	<i>ch'</i> <sup>2</sup> <i>ū</i> <sup>4</sup>
p. 104, 4th line from below: a sign the participle	a sign of the participle
p. 136, Text, examples 3, 15, 17: 已	已
p. 140, Text, 4th line: 理	禮
p. 150, Vocabulary: 幃	帷
p. 153, Vocabulary: An aggravative particle	An intensifying-conjunctive particle
p. 155, Vocabulary: <i>yin</i> <sup>4</sup>	<i>yen</i> <sup>4</sup>
p. 190, 3rd line from above: 已經, 業已	已經, 業已
p. 208, Vocabulary: 量	諒
p. 209, Translation, 9th line from below: 對答	答
p. 217, Vocabulary: 際	隙
p. 230, Vocabulary: 拔刀	佩刀
p. 238, Text, 3rd line: 聞山	聞勞山……

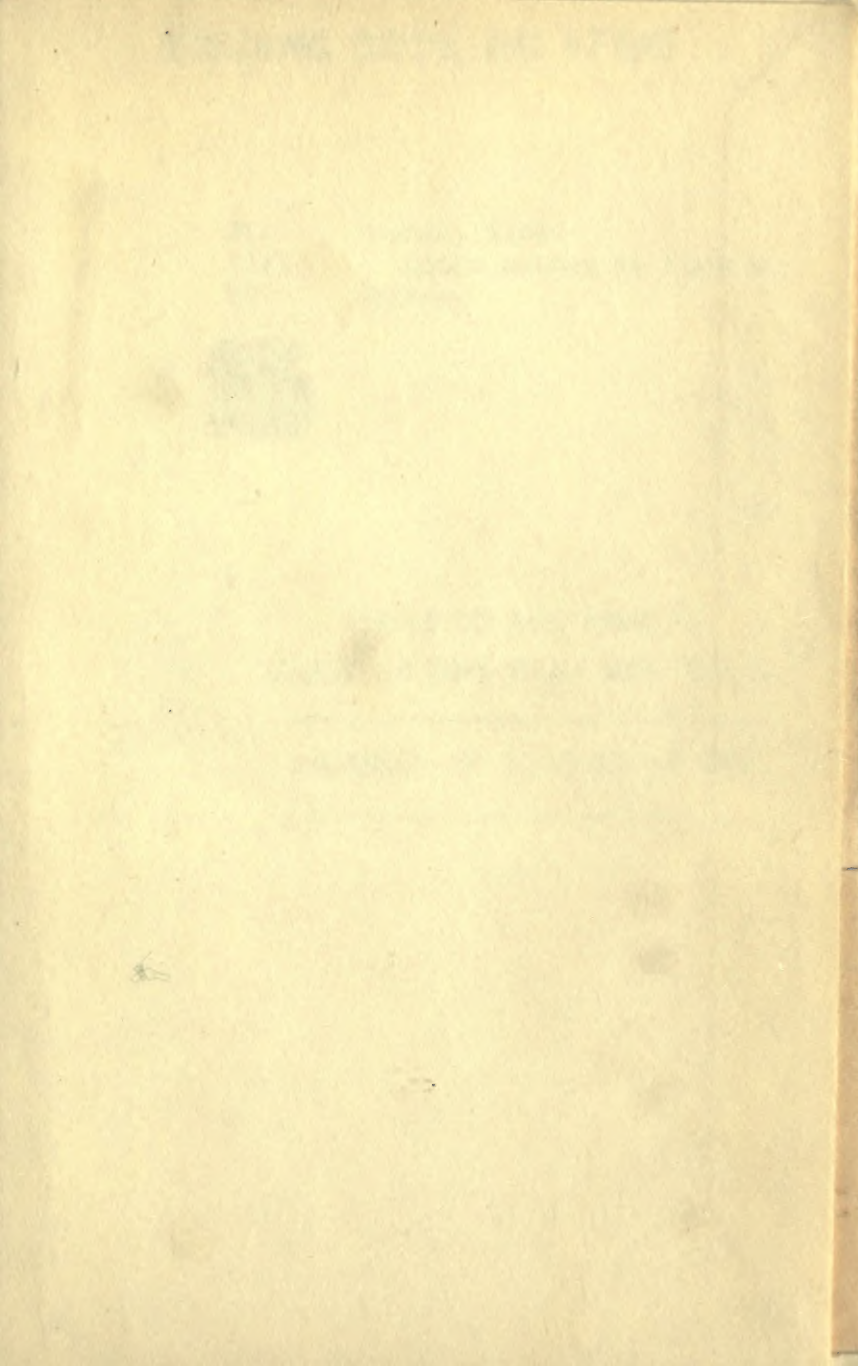
Printed	Corrected
p. 257, Vocabulary, column 2: kilk	kiln
p. 272, Text, 2nd line: 日	白
p. 275, Text, 5th line: 係依	依
p. 279, Vocabulary, column 1: <i>kuan</i> <sup>2</sup>	<i>huan</i> <sup>2</sup>
p. 291, Gram. section, column 1: then	than
p. 319, Text, 3rd line: 以	爲
p. 320, Vocabulary: 宴	晏
p. 321, Translation, ex. 18: It	If
p. 324, Translation, ex. 60: mentioned	mentioned
p. 349, Vocabulary, column 2: <i>ni</i> <sup>4</sup>	<i>niang</i> <sup>4</sup>
p. 352, Gram. section, 12th line from below: ex. 27	ex. 24
p. 374, Text, 1st line: 出步	初步
p. 377, Translation, 1st line: 例	列
p. 336, Vocabulary, column 2: to implore.	to implore to present.
p. 389, Text, 2nd line: 已	已
p. 397, Text, 2nd line: 已耗 . . . . 已竭	已耗 . . . . 已竭
p. 400, Translation, 17th line from below: factious	factitious.
p. 404, column 2, 10th line from below: son-in-law	son-in-law
p. 412, Text, 4th line: 主議	主義
p. 440, Text, 8th line: 兀	元















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